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CHRONICLE

Home News.—The Mexican Commission is still sitting at New London, but as yet no conclusions have been reached. Apparently the two sections have been at cross

The United States and Mexico purposes in regard to the problems to be discussed. On September 18, after receiving a wire from Carranza asking if the internal affairs of Mexico had been under review, Luis Cabrera, chairman of the Mexican section, issued this statement: "I authorize a denial that we are considering anything except the withdrawal of the troops and the border situation. I am not empowered to consider anything else."

On the same day Franklin K. Lane, chairman of the American section, insisted that "there was no difference of opinion between the two sections as to the subjects before them." He also affirmed "that the Commission would go ahead with its plan of making a broad study of the *problems* of Mexico." While this play was in progress, Villa, or some one inspired by his spirit, entered Chihuahua City in triumph, on Hidalgo Day, September 16. General Bell sent this interesting account of the raid to our Secretary of War:

Evidence increases to show that Villa was completely successful in his attack Saturday upon Chihuahua and accomplished all and more than he said he would do. There is diversity of opinion and statement as to the number of men with which he entered Chihuahua. Some accounts state he had only 500, while others give him 1,700, but all agree he was able to secure possession of the penitentiary, the Governor's palace and the federal buildings, and hold them for several hours, and all this with a Carranza garrison at Chihuahua City which no one places at fewer than 6,000. He liberated over 200 prisoners, secured and carried away more than sixteen automobiles loaded with arms and ammunition and actually took out artillery under an escort of

deserting Carranza troops. He left Chihuahua with from 1,000 to 1,500 more men than he entered. Villa retired leisurely and practically without molestation. The firing by Trevino's artillery occurred after Villa's troops had withdrawn.

On September 14, Trevino received a letter from Villa stating that he (Villa) would be in Chihuahua to shake hands with Trevino on September 16: he expressed the hope that Trevino would give him a suitable reception, he said he might be hungry and would like to have something to eat. On September 15 it was reported that Villa personally entered Chihuahua, was seen by many of his friends there and reconnoitered the city. Of course he was in disguise. On the night of September 15, Villa approached Chihuahua from a camp which he had maintained for two days within twenty-two miles of that city.

After Villa's columns had secured possession of the penitentiary, the Governor's palace and the federal buildings, Villa himself went into the Governor's palace, stood on the main balcony and made a short speech, which, in substance, was as follows: "Viva Mexico! You have not your liberty. I will give you your liberty, for I am your brother. I am going to return in a few days."

It appears that there had been a banquet attended by most of Trevino's officers, that about two o'clock this banquet was finished and most of the officers of the Carranza garrison were asleep. As soon as Trevino heard of the trouble he started toward the Governor's palace, but his personal escort deserted him and went over to Villa.

The party that attacked the federal building rode into the building on horseback and the guard there deserted to them. It is reported that many of the Carranza troops who were killed were shot by other Carranza troops, probably as a result of artillery firing from Santa Rosa Hill.

Trevino, on hearing this report, pronounced it a "tissue of lies," but the fact remains that a successful raid took place despite Trevino's 6,000 men and Pershing's forces. The latter, it appears, have made no attempt to capture Villa since Carranza forbade their leader to move south, east or west, very many weeks ago. Meantime Mr.

Taft, our sometime President, has given his judgment about Mexico in the October number of the *Yale Review*. After refuting the statement that the present Mexican muddle is a heritage from his administration, Mr. Taft asserts:

The complicity of Huerta in the killing of Madero has not been established. Huerta himself denied it, and there was reason for attributing the act to others who had sufficient motives, to make it a matter of doubt at least. It was amateur diplomacy and statesmanship which led Mr. Wilson and Mr. Bryan to assume the right to convict Huerta and declare him ineligible to become the President of Mexico. It is difficult in the history of any country to find in the short space of three years such a series of blunders, and of breaches of international law in dealing with a weaker Government as this Administration has exhibited in its treatment of Mexico. No matter what Huerta had done, no matter who he was, it was not for us to prescribe who should not become the head of that independent State.

In order to prevent the United States from being made the feeding ground for revolutions in Mexico, Congress had passed, in 1912, a resolution empowering the President to forbid all exportation of arms into Mexico and countries similarly situated. The last Administration, exercising this power, put an embargo in force. The present Administration, after much vacillation, finally lifted the embargo, avowedly for the purpose of enabling Carranza and Villa, then in partnership, to destroy such power as Huerta had. This was done in the face of the record of Villa as a criminal and murderer. The Administration permitted itself to think that in Villa was the savior of Mexico, although his hands were bloody with his personal homicides, and his life was one long catalogue of robberies and other crimes. We codded him. We had a personal representative with him. We led him to believe that we would recognize him. On the other hand, we seized every opportunity to embarrass Huerta. We sent to deal with him Mr. Lind, a man of ability and high moral character, but utterly without diplomatic experience, whose chief qualification for appointment was the fact that he had been a Republican who shared Mr. Bryan's views as to the wisdom of the free coinage of silver, and became a supporter of Mr. Bryan thereafter. Mr. Lind had no official status. He was entirely unacquainted with the character of the people with whom he was to deal. He had no knowledge of the language. He was sent there with prepared hostility to Huerta. He found what he was sent there to find—he urged the lifting of the embargo on arms so as to help Carranza and Villa.

Then followed the Tampico incident, in which the arrest of some American sailors and a detention of them for a few hours was made the ground for the demand of an apology and a salute of our Flag. Huerta apologized but did not salute. This mere punctilio was made an excuse for seizing Vera Cruz in order to choke Huerta and take away his source of revenue and to prevent the landing of arms from other countries. In the face of this, Mr. Wilson announced in his Indianapolis speech that the fighting of the factions in Mexico was none of our business and he did not propose to make it our business. The boldness of this statement, in view of his course, is startling. . . .

Had we recognized Huerta or had we recognized no one, we should not have been responsible for any result. As it was, we made it our policy to do everything possible to drive Huerta out of power, and we waged war upon him at Vera Cruz at a cost of valuable American lives and hundreds of Mexican lives. We succeeded. We drove Huerta out of power and then we became responsible for Mexican anarchy. We became responsible for Villa; we became responsible for Carranza. We have recognized Carranza when his power in Mexico is far less confirmed than was Huerta's and after a record of murder and anarchy by his

forces that equals anything Mexico has suffered from Villa. We have incurred the enmity of the Mexican people. We have brought on ourselves the invasion of the criminal bandit and murderer Villa by a course that even that outlaw has much ground for claiming to be lacking in good faith. After the Columbus raid, we sent a punitive expedition to capture Villa; and having punished many of his followers, we allowed our troops to remain in Mexico, though all hope of capturing Villa had passed. Because the Administration did not have the moral courage to meet political criticism and withdraw our troops, they were exposed to the slaughter at Carrizal by Carranza's troops. And after all this, we are parleying with Carranza by commission.

This in brief is Mr. Taft's judgment on the present Administration's Mexican policy.

The War.—The fighting in Picardy shows no abatement, although during the week the Germans were more often on the offensive than the Allies. The gains, however, were all on the side of the latter.

Bulletin, Sept. 19, a. m.-Sept. 25, p. m. The British pushed forward between Courcelette and Martinpuich, and the

French took Rancourt and Deniecourt. Battles have been reported from the Verdun district at Mort Homme Hill and Hill 304, but no decisive results were obtained. In the Trentino, and on the Carso Plateau the situation remains unchanged. Along the Macedonian front many engagements have taken place but the only victories gained have been those of the Serbians who have retaken Florina, crossed the Greek boundary into Serbia, and reached the vicinity of Urbeni. In Volhynia and Galicia the deadlock still continues, but in Bukowina, south of Dorna Watra, the Austrians have had some minor successes. The Rumanians have advanced in Eastern Transylvania from Csik Szereda and captured Szekely Udvarhely, but they met with reverses along the southern boundary of Transylvania, where they lost Petroseny and the Vulcan Pass and retired into Rumania. Conflicting reports make it difficult to locate exactly the positions of the armies in Dobrudja. The Central Powers after taking Cara Orman and Mangalia met the Rumanians and Russians on a line that ran from Maralui through Cobadin to Tusla. The Rumanians and Russians without making very serious resistance then fell back to a line extending from a point southwest of Rasova to the vicinity of Toprai Sari. Here a five-days battle took place, in which both sides claim to have gained the victory. The present battle-line apparently runs from the Danube about nineteen miles south of Cernavoda to the Black Sea about fourteen miles south of Constanza. This would mean that the Bulgarians have occupied about one-half of the Dobrudja.

France.—On September 27, in spite of the immense sums already authorized by Parliament, the Chamber of Deputies unanimously voted war credits for the rest of

the year amounting to \$1,767,600,000. The Socialist party, with the exception of the three "Kien-

thalist Deputies," Blanc, Raffin-Dugens and Brizon, resolved unanimously at a special meeting to vote for the war credits demanded by the Minister of Finance, M. Ribot. The resolution, while rejecting "any policy of prolonging the war for the sake of conquest," adds: "We are ready to make every effort to insure the territorial integrity of a France which includes Alsace-Lorraine."

The Kienthalist Deputies here referred to gained their title because they attended some time ago at Kienthal, Switzerland, an international conference of Socialists, at which were present Herr Hoffman, a member of the Prussian Diet and editor of *Vorwärts*, and Herr Friesner, a deputy from Saxony. The presence of the three French delegates at the Kienthal convention caused a great deal of dissatisfaction among men of all parties in France, even among Socialists. Some time after the conference the French Socialist party issued a statement in which it disavowed the action of the Kienthalists and declared that it had not authorized any of its members to act as delegates at the Swiss conference.

Great Britain.—Throughout the country, there has been a revival of interest in the subject of education. A sermon delivered by the Lord Bishop of Nottingham,

the Rt. Reverend Dr. Keating, has attracted much attention. The

"educationists" of the country, said the Bishop, have controlled the system of education for more than fifty years. Schools have been built everywhere, millions of public money have been expended, in accordance with the theory that mankind was to be regenerated by compulsory education. The results have not justified the theory. The dominant system has no place for the Catholic doctrine that instruction in morality, an indispensable part of true education, must rest upon the immovable foundation of religious belief. The secularist has asked: "What is the use of bothering about religion? Keep the creed out of the schools. What difference does it make to a workingman whether he is a Catholic, a Protestant or an unbeliever? Can he not work as well?" The advocate of undenominational schools, on the other hand, "agreed with the Catholics as to moral teaching, but held that to teach a creed brought confusion into morals. They said: 'Teach morals, but not dogmatic religion, moral lessons, but no religion, just plain, simple morality founded on the plain, simple teachings of the Bible.'" In the meantime, the Church has never faltered from her position that education might easily become a curse, unless the child's training included the lesson of the knowledge and love of God and our neighbor. The fight for religion in the schools has been sharp, but the Bishop believes that as time goes on, the country will realize the justice of the Catholic doctrine on education.

What Catholic schools have done is well shown by a paragraph from a recent number of the *Tablet*, chronic-

ling the results of the Oxford Local Examinations.

*Success of
Catholic Schools*

"Catholic secondary schools on the evidence are the foremost in the country." The "Catholic Directory" for 1916 estimates the total Catholic population of England and Wales at less than two millions, or about five per cent of the population of the country. But notes the *Tablet*, "the results of the recent examinations in all grades show a grand average for Catholic schools of nearly seventeen per cent of successful candidates, or more than three to one of other schools." These splendid results have been achieved by schools which "have been penalized and handicapped by a public policy of administrative discrimination."

Holland.—At the opening session of Parliament, Queen Wilhelmina gave expression to her gratitude that the country had hitherto been kept out of war, but at the

*Queen Wilhelmina's
Throne Speech*

same time she warned the belligerents on both sides that Holland was prepared to defend its national rights and would resist any attempts to violate its neutrality.

"We will fulfil the duties international law imposes upon neutrals," said the Queen. "At the same time we have strongly decided to defend our independence against any power that may assail it. We are augmenting our army and likewise our supply of war material and munitions." The fleet too is to be strengthened by the addition of three submarines and a mine-layer. The entire budget for the year 1917 amounts to 300,000,000 gulden. A new income tax is to be levied to cover the deficit in current expenses. According to the statements made by the Queen, the Government is to concern itself with providing food for the people, who are daily feeling to a greater extent the economic stress produced by the war.

Hungary.—The friendship of Hungary for the United States was the special subject of discussion in a recent session of the Hungarian Diet. The charge was made

*Friendship for
United States*

that the Austro-Hungarian Government was sulking in its attitude toward the United States and that for this reason Vienna had hitherto failed to appoint a new ambassador to Washington. Count Tisza, the Hungarian Premier, firmly denied that there was any justification for this charge in the following words:

It would serve no purpose to enter into the details of this question, but I must state that in the relations between our Minister of Foreign Affairs and the American Ambassador there is nothing that could serve as a reason for such a conclusion. . . . I can assure the honorable House that all the factors concerned in the Monarchy lay the greatest weight upon the relations with the United States; that we are far from sulking and that ultimately ways and means will be found to dispose of this matter.

The statement of the Premier was made in answer to an attack on the Austro-Hungarian Foreign Minister, Baron Burian, by the leaders of the Opposition and in particular by Count Apponyi. The latter charged the

Minister with unfitness for his position and gave as one instance the fact that the United States is not yet supplied with an Ambassador. This he characterized as "a great negligence, in view of the fact that it affected the most powerful neutral State, which in the preliminaries of the peace will have weighty words to say." Count Apponyi, it is rumored, would gladly accept in person the mission as Ambassador to Washington and has been seeking to prepare the way for this.

Ireland.—According to the Liverpool *Catholic Times* and *Catholic Opinion*, the women who recently met at the Dublin Mansion House to consider ways for reducing

Infant Mortality and Housing Problems the death rate among the children in the city could not have discussed a subject of greater importance to the citizens of the Irish capital. Official statistics rate the infant mortality very high. According to Sir Andrew Horne, returns for 1914 show that 134 babies out of every thousand born in Dublin died before they completed their first year, while in County Roscommon the mortality was only 37.7. This high mortality among the children in the capital is due to a variety of causes. Dr. McWeeney's suggestion that arrangements should be made for a municipal dairy farm, with milk depots in different parts of the city to supply good milk to working-class mothers, was considered practical and deserving of immediate consideration. A movement was also suggested for the better instruction of the mothers in the elements of domestic economy. Were the lessons given, all agreed that a great improvement would follow. But according to Miss Harrison, any reduction in infant mortality is improbable while the housing problem is unsolved.

Writing in the *Yale Review* for October on the "Sorrows of Ireland," Lady Aberdeen says that the housing conditions of the cities and towns of Ireland remain "a blot and a menace." According to her, 22.9 per cent of the population of Dublin live in one-room tenements; of this number are 12,042 families, consisting in all of 73,973 persons, thus giving the average number of occupants in each room as 6.1. Dublin, however, adds Lady Aberdeen, has done more to provide new housing in proportion to the number of the population than any other city of the United Kingdom, but its powers are too limited and the task with which it has to deal is "stupendous." The great poverty of the city is indicated by the fact that about half the deaths in Dublin occur in hospitals, workhouses and other public institutions. It is earnestly hoped that the recent meeting at the Mansion House will be productive of beneficial results.

Rome.—The *Osservatore Romano* quoted by *Rome* gives the following proof of the Holy Father's endeavors to mitigate the horrors of war. A Commission of Catholics, belonging to the *Benedict XV and the War Prisoners* French northern provinces now occupied by the Germans, entreated Benedict XV to obtain the transportation into Switzer-

land of the French prisoners from the northern districts who are the fathers of four children respectively, and whose imprisonment dates back to eighteen months ago. The Holy Father willingly listened to the request and immediately opened negotiations with the German authorities. These accepted the proposal and decided to agree to the reception in Switzerland of the French prisoners of eighteen months' standing who were fathers of *three or four* children, on condition that the French Government allowed the German prisoners similarly circumstanced to enjoy the same favor. The consent of Germany thus obtained, the French Government was applied to and agreed to the reception in Switzerland of military prisoners of at least eighteen months standing who were fathers of *three* children on condition of reciprocal treatment. There remained to find a place in Switzerland for those guests. The presence already of numerous prisoners and sick people presented some difficulties. Thanks to the good will of the Federal Government there are good hopes that these difficulties will disappear.

Monsignor Tibergien, Canon of St. John Lateran, has gone unofficially to Switzerland to aid personally in bringing matters to a definite result. By a fortunate coincidence he has met there the French Minister, M. Denys Cochin, who by this will undoubtedly have interposed his influential mediation to obtain the consent of the Federal Council.

The present scheme for the "hospitalization" of fathers of families must not be confused with the other scheme of the Holy Father for the benefit of the *grands blessés* described some time ago in AMERICA.

Spain.—The country is seriously endeavoring to solve its commercial and economic problems. A practical step in this direction has been taken by the establishment near Bilbao of a college of commerce.

A New University It is the first of its kind in Spain.

The event is significant, for hitherto the fact or even the suspicion of one's ancestors having had anything to do with commerce was a bar to aristocratic honors and distinctions. The new college is not a State institution; it is the result of private initiative. Its foundation and endowment are due to the generosity of D. Pedro and D. Domingo G. de Aguirre, who wish to elevate the standing of commerce "not treating it as an empirical and routine utilitarian practice, but giving it a status as an object of scientific and cultured study." The founders, moreover, do not believe in the possibility of the formation of a noble commercial spirit, unless religion is invoked to this end. Hence, in addition to the purely professional classes, there are to be obligatory courses in ethics and apologetics. The purely commercial courses are to comprise one year's preparatory course and four general courses. This is to be followed by one year's special course, chosen by the student from among the following five courses: industrial, mercantile, consular, naval, and financial.

TOPICS OF INTEREST**Movement for Large Families in France**

AS the first accomplished work of an association lately established in Paris, Association de la Plus Grande Famille, the results of a very interesting contest were announced at a meeting held on June 5, under the presidency of M. Carton de Wiart. This contest was open to parents blessed with at least seven children, and the prize winners were to be those who had the greatest number of sons in actual military service. In less than a fortnight more than 800 applications for prizes flowed in. Out of this number, twenty families were selected and to each of these a prize of 500 francs was awarded. Here are a few samples of typical prize winners: Mme. Augereau, widow: 14 children; 7 sons and 4 sons-in-law in service; Berlitz, a farmer: 18 children; 9 sons and 1 son-in-law in service; Lault, an artisan: 17 children; 11 sons in service; Martin, a peasant: 19 children; 8 sons and 1 son-in-law and 1 grandson in service.

Far more appealing than figures, however eloquent in themselves, were the letters the competitors wrote. They pictured the toil and privations gone through in order to raise their families, and put special stress on their present sorrows and labors increased so much by the departure of their sons for the war. With all this, however, there is a touching fortitude arising from the consciousness of confidence in God and of duty well done.

What havoc birth restriction played in France, especially immediately before the war, is well known. The serious problem of depopulation faced us. What is still more to be regretted is that parents who, in spite of difficulties, courageously raised a large number of children, instead of being encouraged and held in honor, were forced to face many extra difficulties. Taxes were high; the arrangement of tenements was poor; blame and ridicule fell to the parents' lot, even in circles which pride themselves on being conservative and Christian.

Now, however, parents of large families conscious of having paid, even above measure, the war's tax in blood, cherish the hope that when peace is restored, they will be no longer treated with contempt. They feel that their condition will eventually become not only tolerable, but even enviable. This is the aim of the Association de la Plus Grande Famille.

This association, all of whose members are parents of at least five children, and of which M. René Bazin, of the French Academy, is now the honorary President, counts among its members some of the most prominent men of France, manufacturers, land owners, and professional men, such as jurists, sociologists, economists. All of these have contributed considerably to the good cause, not only materially, but through their valuable suggestions based on professional knowledge and observation.

At the meetings interesting papers are read; the chief burden of these can be reduced to two main themes: defense of rights and privileges, and proper education. It is continually suggested that pressure be brought to bear on the authorities, especially through public opinion, in order to obtain favorable laws relating to tax-rates, the ballot, and so on, and plans are discussed for extending education to parents and children. Right methods of farming, apprenticeship, the choice of a calling demanding initiative are some of the topics debated.

The religious note is by no means wanting. At the opening of the first meeting, M. Isaac, the President, who has been of great assistance in many Catholic activities in Lyons, read a letter from his Eminence, Cardinal Amette, attesting his sympathy and encouragement for this Association "founded on Christian principles." M. René Bazin, speaking of the duty of rearing children, based his argument on religion. Finally, it was agreed that the end and aim of the Association could be well expressed by the sentence, *Crescite et multiplicamini.*

Of course the vast majority of those who set this movement on foot are Catholics. A large number of them belong to the great manufacturing districts of the north of France, where strong faith is proverbial and large families are numerous. At a banquet held after one of the meetings, it was found that the fifty-eight present had 422 children.

A very welcome aid to these activities has been given by the establishment of the Lamy Foundation. M. Lamy, Perpetual Secretary of the French Academy, has lately set aside a fund of 500,000 francs with the view of founding an annual prize for large families. His remarks on the subject are worthy of note:

Fully convinced that it is for the highest interests of France to restore the fecundity of our race, that the most efficacious guide in this duty is religion, and that every Frenchman ought to hasten the resurrection of our national life, I wish to aid some of those parents who with willing hearts undergo daily privations in order to see the "home rich with children." The annual revenue of this foundation, which amounts to almost 25,000 francs, shall be distributed every year between two of the largest families of French Catholics, chosen from the poorest and most virtuous.

Socialist papers, as might be expected, objected that this foundation should be reserved for Catholic families and laid the blame at M. Lamy's door in a most offensive way. M. Lamy answered in an article of unmistakable strength. We quote a few of his sentences:

It was not my plan to trap such as might make of their fecundity a vile commerce. My intention is to make life more easy for those who, with the most noble disinterestedness, do their duty. Why has my conviction of the efficacy of practical religious principles been expressed by a preference in favor of Catholic families? It is because Catholicism, through its law of indissoluble marriage, its insistence on purity of conscience and confession of sins appeals to me as the best fitted to protect our national life.

Who will ever gainsay that assertion of M. Lamy?

L. M. DE VAUMAS.

The New Theology

IN an address recently given, on the occasion of the fiftieth anniversary of the Chicago Divinity School, and published in the current issue of the *American Journal of Theology*, Professor A. C. McGiffert discusses the changes which have come over Protestant theology during the last fifty years. Among the most important of these are, first, the transformation of thought resulting from the acceptance of the theory of evolution; then, the transition from supernaturalism to naturalism, caused to a considerable extent, by the trend and method of Biblical criticism, the discarding of metaphysics as a foundation for theology and the substitution of "experience"; and, lastly, the influence of pragmatism.

The professor, however, neglects to state, that, striking as these changes are in its theology, they are nothing at all compared with the change which has taken place, quite contemporaneously, in Protestantism itself. It requires only a very casual observer to note the fact that in the period above referred to, Protestantism has suffered a steady and continuous decline; and that whereas a half century ago its ministers still possessed authority, its churches were still filled, and it was, in some sense, a power to be reckoned with, today, except in a few isolated localities, it has descended to a mere negligible quantity.

To what extent the changes which have come over its theology have been responsible for the decline of Protestantism in influence, is not within the province of this discussion; but the facts are there. Now, Protestants are perfectly well aware of them, and as a rule, are very ready—I am speaking of the so-called "advanced" school of Protestants—to ascribe the widespread indifference and skepticism of our day to the irrational nature of the old theology which was in vogue before the light of the last half-century began to shine and which still lingers in those corners where that light has not yet penetrated. It is not surprising, therefore, that they should wish to diffuse the new theology by popularizing it, and this they do, very cleverly and very plausibly, and in a multitude of ways, by lectures, by sermons, by literature, and by the popular press.

It is important to note, that the point upon which they seem to lay most stress, is that this new faith of the twentieth century, is primarily, and before all else, rational. The old theology had very definite conceptions of the supernatural, and a very strict view of the authority of the Scriptures. It made a decided draft on faith. The new theology, on the contrary, as Dr. McGiffert has stated, has practically abandoned the supernatural as unessential, and, in a way, superfluous; and it is inclined to view the Scriptures as little more than a mere library of ancient literature. It would eliminate the dogmas of Christianity, yet would most tenaciously preserve its morality, and so, by thus limiting it to a mere scheme of ethics, touched, it may be, here and there

by emotion, it would make of it a system so reasonable, that it could not but appeal to those who had rejected or become indifferent to the scheme of the past.

Now one of the most prominent and most popular exponents of this revised and up-to-date religion, is the *Outlook*. Again and again, sometimes editorially, and sometimes through the eloquent pen of Dr. Lyman Abbott, it has expounded and defended it. Its expositions are invariably well written; its scheme of religion presented with such simplicity that a child could almost understand it; and underlying all, seems to be the eternal conviction that this scheme is so self-evident that it need only be expressed, to find a ready and immediate acceptance. It shines in its own light.

So, in its issue of July 19, the *Outlook* was pleased to criticize the Rector of Trinity Church for upholding, in his *Parish Magazine*, the traditional view of religion. In doing this it is, of course, absolutely consistent with its principles and the principles of the new theology; for it makes no attempt to refute Dr. Manning by any appeal to evidence or to fact. It simply prints his statement of his position, which it is unnecessary to repeat here, and then, in sharp contradistinction, its own. This is as follows:

The other basis for Church union assumes that Jesus of Nazareth inculcated certain fundamental principles of conduct, and by his personal spiritual presence still inspires a spirit of faith and hope and love in those who accept his leadership, and that those who do thus accept his leadership and endeavor to inculcate his principles and conform their own lives to them, constitute the Church of Christ, whatever be their ecclesiastical organization or their theological creed. For this theory assumes that Jesus has left his disciples to frame their varying organizations in accordance with the varying conditions of life, and to interpret their spiritual expression of loyalty and love in creeds accordant with the intellectual habits of the time, and expressed in the language of the time.

Now to many of the *Outlook's* readers, this will probably appear so reasonable and so plausible that only an obscurantist or a reactionary could fail to accept it. Yet, at the risk of being considered either or both, I shall venture to question it, and upon the very ground of that rationality to which it appeals. I shall attempt only a very cursory analysis of it, for, in my opinion, only a cursory analysis is necessary to utterly unmask its surface plausibility, and to disprove its claim to be even seriously considered by men of ordinary intelligence.

First of all, the writer uses the word, "assumes," thus conceding that the whole scheme is an assumption; and later on he amplifies his concession by using the word, "theory." It must then be borne in mind that this up-to-date religion with which we are dealing is not the product of any new light, either from history or from records or from monuments, but is simply a scheme existing in the mind of its author. It is impressionism pure and simple.

But is it rational? Is it rational to suppose, and can the editor of the *Outlook* ask me as a reasoning man to

suppose, that a religion founded twenty centuries ago, with the definitely expressed idea of teaching all nations, and enduring for all time, was intended to have no firmer foundation than assumption and theory? Does he wish me to believe that St. Paul preached and died for a theology which he realized to be but transient and ephemeral, and which would, of necessity, change with habits and language and civilization? Does he mean to tell me that the martyrs who fought in the arena fought for a theory only, and not for principles firm as an unyielding rock? Can he explain how Christianity can possibly have any vital interest for me, much less any positive claim upon me, if it is all and only as he represents it?

The editor of the *Outlook* has frequently expressed his intellectual contempt for the traditional theology, and especially for the theology and scheme of the Catholic Church, because of the drafts it makes upon credulity. But does he make no draft upon credulity? Is it not almost an affront to my intelligence to speak to me of the "message" of Christianity, and then, in the next breath, to concede, as Dr. Lyman Abbott on one occasion did concede, that the contents of that message can never be definitely known to us? Can the editor of the *Outlook* explain what possible significance a religion can have for me, if I can never definitely know it? For if it cannot assure me of its facts, in what way can it assure me of its significance?

The editor of the *Outlook* has more than once made it quite clear that, in his view, the very idea of infallibility is irrational. The truth is, however, that irrationality only begins when we try to construct for ourselves a fallible religion; for a fallible religion invariably ends in subjectivism; and subjectivism in religion is an absurdity too patent to be discussed. It places the important things of life upon the plane of guesswork, and adds the tantalizing disadvantage that no matter how shrewd or clever our guesses may be, yet we can never know whether they are right or wrong. It negatives the life and works of Christ by plunging them in hopeless obscurity, and ourselves in hopeless ignorance.

But the *Outlook* would assure me that Our Lord inculcated certain fundamental rules of conduct. But can he distinguish for me—and assure me that in so doing he is true to the mind of Christ—the fundamental from the transient? Are Protestants, even in moral questions, in absolute agreement? And can it, moreover, be shown that the message of Christ was exclusively a moral one? The *Outlook* often professes its indifference to dogma, but can it show that its indifference was shared by Christ? Was He indifferent when He asked the question, "Whose Son is He?" It is true that Dr. Lyman Abbott on one occasion, declaring his ignorance of the relation of the Father to the Son, said, "The question does not interest me." Considering the difficulty according to his own theory of arriving at any definite knowledge in the matter, his indifference is not surprising. But as Our

Lord considered it of some importance for His disciples to know, so I, as a rational man, consider it of some importance for me to know. And I fail to see how any religion can have any claim whatsoever upon my loyalty, which has no power to assure me of such fundamental facts.

But are dogmas, after all, of no value? The *Outlook's* editor seems to draw quite near the point of dogmatizing when he asserts his belief that Our Lord, "by His personal spiritual presence still inspires a spirit of faith and hope and love in those who accept His leadership." This is not particularly explicit; but as clearness of definition generally implies dogmatism, we can perhaps understand the author's vagueness. He seems, however, to admit that in some sort of way Christians do receive some sort of spiritual help from Our Lord. Now this is somewhat akin to the Catholic doctrine of grace, and a very little thought must make perfectly obvious to us the importance of knowing not only the fact of grace, but also the channels of grace. From the point of view of the *Outlook*, it is apparently given to those who "accept His leadership." According to the Catholic Church the main channels are the Sacraments. It makes a great deal of difference which is right; but to a practical man, to *know* which is right is of the utmost importance, and it is all the more important because the very idea of grace stands almost at the point of intersection between creed and action. The *Outlook*, therefore, in first theorizing upon the question, and then expressing its indifference to dogma, is but giving still further proof of its inconsistency.

There can be then but one conclusion as to the value of this new theology for which the *Outlook* stands, and which it preaches so eloquently, even if so inconsistently. Whether or not it represents an intellectual advance upon the older Protestantism, is not for me to say. But as an apology for Christianity, intended to be addressed to thinking men, it is worse than a failure. It sublimates speculation and guesswork to the plane of theology, and degrades theology to the plane of speculation and guesswork. It subtracts from religion all authority and all power. Carried to its ultimate analysis it would deprive us of all certitude, both as to this life and the life to come. That it can ever seriously influence any great number of thinking men is inconceivable, however cleverly it may seek to obscure its intellectual deficiencies by playing to the galleries of skepticism and unbelief.

J. D. TIBBITS.

L—The Young Man and Mining Engineering

MINING engineering is that branch of engineering which pertains to "the operations of extracting useful minerals from the deposits in which they occur." While no very distinct line can be drawn between mining itself and mining engineering, the former may be termed the art and the latter the science of mining. The province of the science comprises testing and valuing

mineral deposits, planning and executing various mining works required to reach the deposit, such as tunneling and shaft-sinking, the choice and application of a suitable method of opening the mine and bringing the ore to the surface, and lastly, the installation of the necessary surface and underground "plant." In addition, therefore, to a knowledge of the theory and practice of the various kinds and methods of mining, the successful pursuit of the profession demands not only a training in mathematics, mechanics, physics, and other fundamental subjects which underlie all technical education, but also an intimate acquaintance with some of the natural sciences, particularly geology, mineralogy and chemistry, and a certain amount of familiarity with the principles of civil, mechanical and electrical engineering. In a well-planned course of professional instruction the scientific studies would preferably come first, but this must be supplemented by a knowledge of the actual practice of mining. Moreover, the arts of metallurgy, ore-dressing and milling are so related to the art of mining that these subjects also, at least in part, must be included in the equipment of the mining engineer.

The functions of the mining engineer cannot be defined in precise terms, because they vary, to a large extent, with local conditions, and the different physical, mineralogical, and chemical characteristics of the ore deposits themselves. There has been, perhaps, a greater tendency toward specialization in mining than in other departments of engineering. The professional field has broadened to such a degree that no one man can hope to cover it all successfully. A sharp distinction exists, for example, between metal mining and coal mining. The distinct modes of deposition of coal and of metalliferous ores and their various geological and physical conditions have necessitated different systems of mining; so that engineering of collieries has become a specialty. The same is true of the metals themselves. Engineers may be led to specialize in the direction of iron, or lead and zinc, or copper, or gold and silver mining. This latter differentiation is not the result of any fundamental diversity in the methods of developing and working the mines, but is due rather to differences in the scale of operation, in the physical characteristics of the deposits themselves, in the treatment of the ores of the various metals and their final disposition.

It frequently happens that the dressing or concentration, and even the smelting, or other processes for the reduction of the ore, are carried on at or near the mine itself, and under the same general management. The mining engineer, therefore, must be something of a metallurgist also, and though he need not be highly skilled in metallurgy, he should at least be able to select the plant and process appropriate to the character of the ore, and to supervise its erection and operation. This statement, however, applies chiefly to the mining and treatment of the non-ferrous metals. The metallurgy of iron and steel forms far too large a field to be included

in the range of work of the mining engineer. It requires a special training, and has developed practically into a profession of its own.

Several more or less conventional distinctions are made between the particular branches of work in which a mining engineer may specialize. He may, for instance, devote himself to examining, valuing and reporting on mines, being engaged for such work by prospective sellers or buyers; he may serve in the capacity of consulting engineer for one or more mining companies; or he may be retained by his clients in an advisory capacity similar to that occupied by a counselor-at-law, leaving to others the actual execution of the work or the carrying out of the policy determined upon. On the other hand, a mining engineer who becomes identified with the management of the affairs of a particular company must be a successful organizer and business man; he must possess the ability to make favorable contracts for work, to purchase material and dispose of products, to control men, and not only to plan work, but to know how it should be executed to attain the best economic results. He often combines with his purely professional functions the duties of superintendent or manager; and in general, the smaller the property, the greater, usually, is the variety of responsibility devolving upon the engineer. When in charge of a small or temporarily non-paying mine, especially one situated in a remote region, the engineer may be compelled to serve simultaneously in the capacities of superintendent, foreman, assayer and bookkeeper. He must know enough of chemistry and of civil, mechanical and electrical engineering, to exercise intelligent control in matters relating to these branches, and he should have at least a general knowledge of mining law.

Formerly the profession of mining engineering was less complex and exacting in its requirements than it is at the present time. Great advances have been made during the past forty years in scientific and technical lines and these have brought with them constantly increasing responsibilities. An inspection of the course of study prescribed in mining schools of good standing will show how largely the education of a student in mining engineering lies in the direction of subjects not relating specifically to the art of mining itself. Manual labor has been more and more replaced by mechanical appliances, and the engineer must keep abreast of the times by alertness in availing himself of the numerous innovations which have been introduced. The ever widening applications of electricity and compressed air for the transmission of power, the numerous improvements in the machines and processes for the concentration and reduction of ores, the increase in the knowledge of the relations of geology to the deposition of ores, all these constitute new tools in the hands of the mining engineer, but they unite in demanding a broader and more severe training.

Up to 1870, applications of electricity and compressed

air to mining were practically unknown; now they are employed in nearly all departments of mine work. Compressed-air rock-drills are used everywhere for both surface and underground excavations; electric drills are rapidly gaining in favor; electric and compressed-air locomotives or rope haulage have largely superseded hand tramping and haulage by mules and horses, wherever the quantity of material dealt with is sufficient to warrant the additional first cost of the plant; the greatly increased depths at which mining is carried on in many districts have made necessary the design and erection of enormously powerful and complicated hoisting engines; and finally, the successful and economical operation of such plants requires the maintenance of well-equipped machine and other repair shops.

With the development of the mining industry, and the wider adoption of mechanical appliances and engineering methods in connection with mining operations, the demand for trained engineers has steadily increased until, at the present time, probably no field of engineering affords better opportunities for a young man. It is true that the course of preparatory study is exacting and the life somewhat arduous, but as yet it is one of the few professions which cannot be said to be over-crowded. Formerly, the so-called "practical" man monopolized most of the positions of responsibility and emolument, but the educated engineer has made his way to a degree that has produced an active demand for his service. Mining companies have found that the greater breadth of view resulting from a sound technical education has a direct money value. The trained engineer is acquainted with what is being done in his profession in other regions or countries. He keeps himself informed as to the experiments and discoveries made by others, is quick to utilize improved and more economical methods, and knows not only what to do, but also what to avoid. His competitor who lacks knowledge, and who has at his command only what has come within his own personal experience, is in danger of failure, if circumstances bring him face to face with new conditions and problems, the prompt and efficient solution of which must be based on a familiarity with the principles of engineering practice.

It must be remembered that the young graduate of a mining school is not yet an engineer; he has been grounded in the fundamentals of his profession, has absorbed a multitude of facts relating to its practice, and his powers of observation have been cultivated; but before he is fitted to deal successfully with the diverse problems which sooner or later will confront him, he must in most cases, for some years after graduation, patiently continue his education in the field. His first employment is likely to be that of chemist, assayer, draughtsman, surveyor or assistant to one of the heads of departments in the mine or works. The rapidity of his advancement will depend on his native energy and ability and the efficiency of his preparatory training.

Not all young men are fitted by nature to become successful engineers. If the student has no aptitude for such a pursuit, the sooner he finds it out, the better both for himself and his instructors. Unquestionably, an immense amount of time, money and energy is wasted in the attempt to give a scientific and technical education to young men whose bent, if they possess any decided bent, is in some other direction.

EMILE G. PERROT.

All's Well

THE other evening I left a city full of men. The men had worked hard all day. Night found them writhing in a confusion of sin and folly. Saloon-doors swung to the eager push of trembling hands, and burning feet danced to the beat of syncopated music as cabarets called and claimed their own. Senseless women spoiled their pretty wings beneath the candle flames of death, those incandescent beacons on the "Great White Way." Life was at its height.

I left the city. I rode away in a cheap little car to a place where a brook was laughing. It rippled between two quiet farms and cooled the feet of reaching trees. A canyon breeze from peaks of snow soothed one's brow like the touch of a kindly anxious mother. A radiance of silver melted through the trees. The moon streamed on the earth in splendor. Night crooned a lullaby of rest.

There, underneath the whispering leaves, with engine killed, I came to feel the power of God, the Primal Cause of all those things that gentl., told His glory on that summer's night. I felt that if He could conceive a universe so great; if He could infuse a power so strong; if He could harness that power with easy laws, so that every part should move in silent unison; if He could be kind enough to create men with eyes to see and ears to hear the message of those creature things, no matter how perverse man's will might yet become, some day the story of God's love would reach his heart.

Some day for each individual girl the slippers feet would rest quite still for just a while. Some night each man would sit alone. And in that interval of peace, too strong to break with feeble power, some simple thing would teach them truth. Some day when the firing ceased on the battle-front of greed, the cottage painted white would call the army home. Some time the objects, which in relation to the subject go to make up thought, would be enduring things, not Nineve nor Tyre, and projecting themselves upon that conscious self man calls his soul, through the constancy of their assertive power, so strong proportionately to man's lesser art, would eventually tend to make men good.

The push of progress must be upward, not in a Darwinian sense, not through material growth, but by constant reiteration of living idealism as exemplified in the Maker's handiwork. Little children open their ears to

nature's songs, and hear them, lost in wonder. Mature souls are concerned with the hum of their own industries. Yet their own industries are but copies of a greater plant. The underlying idea of the automobile radiator is fully exemplified in the human anatomy. Steam engines were operating in Yellowstone Park for a number of years before the railroads adopted the system of construction. Lightning brightened the sky before Franklin was even heard of. And the most skilful painting ever spread on canvass could not quite catch the love-light speaking in a mother's eyes.

God has employed the sum-total of His objective universe to teach men a rather simple lesson. While the repellent features of a decadent Grecian art were sinking beneath the quiet sands of effacing time, the still moon bathed the Acropolis in silver. While the arches fell where the Romans played, the grass grew green and tender. Man can create for just a day. Then time and nature both combine to hide his skill and hush his folly.

"Every best gift, and every perfect gift, is from above, coming down from the Father of Lights, with whom there is no change, nor shadow of alteration." "For the foolishness of God is wiser than men, and the weakness of God is stronger."

WILLIAM H. LEARY,

Enter, the Bored!

OF all the beasts that roam the fields, the most abused and the most shunned is the bore. Reams of satirical verse have burned, oceans of caustic ink have overflowed, armories of glittering pens have flashed, all because of bores. And the race still flourishes, a living example of the survival of the witless. Bores, male and female, probably began when the gates of Eden clanged; they will pass when the portals everlasting swing behind the last of those signed with the sign. Or perhaps his Satanic Majesty in addition to being the prince of liars is also the emperor of bores. If so, bores are everlasting.

The mere presence of bores is enough to account for a host of bored individuals. No bore without someone bored. All of us are bored at sometime and by someone. It is nature's atonement for the boredom we inflict on others. But it is not of the occasionally bored that I sing my dirge. The bored whose entrance I bemoan is the constitutionally, habitually, inevitably bored; the man or woman who is bored by everything, interested in nothing, sated with the thrills of the present, without hope for thrills to come, passive under pleasure, fretful under pain, wearied, tired.

We have all met them, and most of us passionately fly from them into the arms of the bore. The healthy, mentally balanced youth who has developed lockjaw from sucking the silver spoon; the pretty, petted girl who can finish any compliment after the first words are uttered, but has not energy enough to smile; the world-weary man who has come to feel how unutterably dull and flat it all is, and has consequently developed a shell

to keep it all out; the woman whose interests have dropped from babies to bridge, who loves cushions because they are so yielding and friends and autos which are noiseless. The types are unnumbered.

To try to amuse them is like tickling the Sphinx to make it smile. In conversation, they act like ice on the sparkling brook, completely freezing it over. Reading is done merely to avoid the tedium of their own thoughts and not for any hope of intellectual pleasure. They drag from life as much sweetness as the bee draws from the violets in milady's garden-hat; their contribution to the joy of life is that of a china egg to the advancement of a fancy breed of poultry.

Legitimate boredom is the result of satiety. The book is *too* long or *too* obvious; the conversation shows a tendency to imitate Tennyson's brook; the play torments one with thoughts of other plays; the music is provokingly reminiscent. Universal boredom is the result of an artificial and often factitious satiety. Increasing material comforts and increasing facilities for amusement naturally cut down one's ability to be surprised and interested. No one blames the reader in the twentieth century for yawning over the "Romance of the Rose," even though it thrilled the readers in the thirteenth. The modern playgoer would drop into a restful slumber after ten minutes of a sixteenth-century masque, and quite naturally. But a heart of stone liquefies in presence of the person who has read so much or so badly that there is no more intellectual thrill; who finds all plays obvious, all persons iterative, all scenery monotonous, all life a dreary waste.

And to one whose mind has the depth of a mirror, this attitude of complete boredom is thought equivalent to a knowledge of men and things that makes Ulysses seem like an habitual stay-at-home. What it really indicates is a gigantic and totally unabashed conceit. The bored youth is the youth who thinks so highly of his own personal gifts that the efforts of others seem pitifully inadequate. The bored girl is one who fancies her charms so superlative that the hyperbolic flights of medieval troubadours would seem like a sad instance of litotes.

Worse still, with deadly accuracy, boredom indicates precisely the opposite of what the bored individual intends. It indicates a shallowness like that of frost. It shows a marked familiarity with only the cheapest books and the least intellectual amusements. Most of all, it manifests all too clearly a complete absence of spiritual ideals.

For no man was ever bored by knowing too much about a subject. On the contrary, there are few enthusiasts like your specialist. He will burn midnight Mazdas and fray to tatters the button-holes of his friends in the interests of his pet subject. To confess weariness with a subject is to admit that the subject is in itself trivial, or that one is intellectually unable to break more than the upper crust. No man ever grew bored by familiarity with books worth knowing. Men have read Hamlet a

thousand times: others have spent whole lives in the company of Dante, or have leaped eagerly from one volume of Dickens to the next. A confession of weariness with books is a clear admission that one is ignorant of books worth knowing and is too closely acquainted with "best sellers" and "movie" magazines.

It is only the man who has lost his spiritual ideals or never had any, and who lives a spiritually hand-to-mouth existence, who is habitually bored. For boredom and paganism always drag along hand in hand. The pagan seeks his ideals in demigods and grows insufferably weary of his creations. He has no ideals, no ambitions beyond earth, and earth grows exasperatingly boring. The history of paganism is the history of a tempestuous crescendo from pleasure to pleasure, from sensuous gratification to sensuous gratification, and through it all the dominant note is a weary sigh of boredom. A pagan could escape from boredom only by plunging himself into some vast work which death would end but not complete, and few pagans, modern or ancient, had mentality or courage sufficient for that.

The bored individual is consequently either a pagan or a Christian whose Christianity is an arduous duty and not, as it should be, an inspiring ideal. As modern paganism grows, the race of the bored becomes more numerous.

But every soul won for Christianity is a soul snatched from the dreadful possibilities of boredom. Earth, taken in itself, is simply a meaningless riddle; and there is nothing more wearisome than a puzzle which has no answer. Earth, in the light of eternal truth, becomes the most delightful and legible of open books. No wind that blew, no flower that raised its tiny head but roused the gentle Francis to enthusiasm. It was not because they were so wonderful in themselves, but because they suggested the tremendous mysteries of God's love and God's beauty and God's omnipotence. To the Saint, God still walks the earth, leaving His impress on the minutest details of landscape and in the secret depths of human souls. Viewed in the light divine, every silent grain of sand, every bursting seed, the meaningful wailings of a new-born babe are lifted from triviality to an importance so tremendous that the human mind finds itself swimming in a sea whose shores are eternity. Once the human mind has grasped the significance of human destiny, and better still, has gained an intimate acquaintance with the God made man, boredom sinks back into the shadows of doubt and half-knowledge from which it sprang, and the soul leaps with a new enthusiasm.

The bored, no doubt, has entered with the intention of remaining. We shall be forced to hurl the shafts of our best wit against impregnable intellects. Our social life will be made now lethargic by their presence, now hectic by the efforts of their paid vendors of amusement. Our best books will gather mold and our best dramas give way to highly spiced sex-plays and dizzy reviews. For as long as paganism keeps a grip, the bored will be always with us.

But for the Christian, an acknowledgment of boredom is an admission that his faith means little or nothing to him. With Catholic ideals and an enthusiasm for Christ, life becomes a period so crammed with interests and realized dreams, that boredom is impossible even in the company of the bored. DANIEL A. LORD, S.J.

COMMUNICATIONS

New York's Latin Quarter

To the Editor of AMERICA:

Mr. Simeon Strunsky, in an article entitled "Academic Heights" which appeared in *Harper's Magazine* for July, calls attention to the points of similarity between the Columbia University section of New York and the famous Latin Quarter of Paris. In an early paragraph occurs the following:

In a district of not much more than one-fifth of a square mile you will find all the requisites of a Latin Quarter in the precise historical sense I have set down. It is an area of which fully two-thirds are given up to public buildings—educational, religious, and eleemosynary. It has all the necessary furnishings to make not merely a satisfactory parallel with Paris, but an astonishingly complete parallel. It has a great university, very nearly the most populous in the country. It has the seminaries of two theological creeds of which one is the richest and largest plant of its kind in the country. It has the country's greatest cathedral, which will also be the country's most beautiful cathedral if the architects ever decide what it will look like, etc., etc.

The comparisons continue for several pages. They are all most interesting, although sometimes far-fetched. After meditating for a paragraph or two upon the slow process by which the Cathedral of St. John the Divine is being welded into a colossal temple of worship, the reader is served the following choice bit of philosophy:

Today it very often occurs to me that St. John's in its slow rise, should be a real and visible comfort to a great many people who read newspaper and magazine articles about the swirling tide of change and what is wrong with the Church. If the editorial writer and the special contributors are right—and it cannot be that they are not—the world as we know it today is crumbling to bits. The knell has sounded for institutionalism. The churches are already empty; soon they will be in ruins. How, then, in view of the imminent dissolution of Christianity and its replacement by social welfare, in view of the disappearance of the churches and their replacement by the moving-picture theaters, can sober, successful men of business like the trustees of St. John's be engaged in so speculative a business as putting up a cathedral that may take fifty years to finish? Can it be that after all, when the cathedral is finished, the market will not be dead?

Whether or not the particular brand of Christianity which is expounded in St. John's will be in demand fifty years hence is, of course, problematical. At any rate, the building will be an ornament to the city. However, if Mr. Strunsky were anxious to refute some of the newspaper and magazine statements concerning the decay of Christianity, he could easily do so by visiting the numerous Catholic churches of the metropolis upon Sunday mornings, pleasant or otherwise, at any time between six o'clock and noon. In those institutions the problem is to find seats for those who come, rather than how to fill up the empty pews.

The writer of this communication eagerly read "Academic Heights" to the end and was disappointed to find that the author had missed the most significant connection between the two areas under discussion. Having lived in the Latin Quarter and also upon Academic Heights, it seemed to me that the one

real French element of the latter section is to be found in l'Église de Notre Dame, which crowns Morningside Park. Within this edifice one can listen to the French language minus the American accent, can witness a devotion to Our Lady which would satisfy the most fastidious Parisian, and can assist at the same Sacrifice which has been offered daily for centuries in the greater Notre Dame which dominates the Latin Quarter. There is a French atmosphere upon Academic Heights, and there are many who have no difficulty in finding it.

Utica, N. Y.

MARY G. LAWLER.

Convent-School Training

To the Editor of AMERICA:

What has happened to the usually sunny-tempered Dr. Coakley? To read his clever satire, "Julianne and the Valedictory," one would think that he had lost all confidence in the value of convent-school training. But I am sure he would be the last to assume this position.

Since we are relating "experiences," here is mine. I have a fair acquaintance with probably forty convent schools, scattered over a territory that extends from Nebraska to New York and Boston, and from Michigan to Tennessee. In many of these schools I have given retreats, and in others I have lectured either to the faculty or students. The argument is negative, of course, but is it not at least singular that not once have I encountered a school of the type which has stirred Dr. Coakley to wrath?

On the contrary, I know of no convent school of which I cannot say in all sincerity that I thank God for its existence. I agree with Dr. Coakley that some convent-school graduates are no credit to the Church; but the same is also true of some of our college boys, as we of New York know to our sorrow. In the instances with which I am personally acquainted, I consider this falling away due to the atmosphere of homes, nominally Catholic, but in reality as pagan as Pontius Pilate and as time-serving. I am by no means prepared to attribute the defection to any worldly spirit imbibed at school.

New York.

J. R.

Dr. Badé's Book

To the Editor of AMERICA:

Absence from Woodstock and the effort to get into communication with Dr. Badé and Dr. Gayley have caused my delay in answering Father O'Neill's letter to AMERICA, July 15, about Dr. Badé's "The Old Testament in the Light of Today."

The discussion has been whittled down to the meaning of the word *text-book*. My original statement, that the work had been introduced as a *text-book* into the University of California, was made on the authority of the publishers. They relied on the *Pacific* for January 26, 1916, which says that Professor Gayley makes the book "the basis of a series of lectures before one of his classes." University professors rarely use a *text-book* in the high-school sense of the word. Their *text-books* are books of reference that form the basis of their lectures. I certainly did not mean that Professor Gayley used Dr. Badé's work as a high-school teacher uses an edition of a Cicero. My meaning was merely that Professor Gayley used the book in question as a work of special reference, and based his lectures in part thereon. That I was quite accurate in my statement now appears from a letter that Professor Gayley wrote me on July 31. He encloses his examination papers for 1912 on "the Literary Study of the Bible." Herein are printed the names of "Texts and Reference Books." He bids me add to this list the work of Badé; and writes that he uses "Badé, because his ethnological treatment throws light upon the gradual development of Hebrew morals." And this is precisely the most objectionable feature

of Badé; he throws over all idea of Revelation, and makes Hebrew morals to be the result of a gradual evolution due to ethnological environment.

When, therefore, Father O'Neill publishes the letter in which Mr. Drury, Secretary to the President of the University of California, says that Professor Gayley informs him "the book was not used as a *text*," there must be question of the word *text* in the high-school sense of the word. For Professor Gayley writes to me that he does use the book for his lectures on "the Literary Study of the Bible," "because its ethnological treatment throws light upon the gradual development of Hebrew morals."

This reply to Father O'Neill is due solely to the hope of increasing in priests and parents the realization of the danger to the faith of Catholics in the University of California. As we have already written, the first draft of Dr. Badé's wretched book was published in the *University of California Chronicle*. And now Professor Gayley admits that he uses the work to show the gradual evolution of Hebrew morals due to ethnological conditions. We Catholics believe the Ten Commandments are revealed truth; we cannot look upon them as a moral code gradually evolved because of ethnological conditions. Moreover, the work of Dr. Badé and several other books contained in Professor Gayley's "Texts and Reference Books," are forbidden to Catholics *under pain of excommunication*. And yet, if he attend the lectures of the Professor of English of the University of California, it is necessary for the Catholic student to use such books as reference works in the preparation for examination.

Woodstock, Md.

WALTER DRUM, S.J.

The Open Shop

To the Editor of AMERICA:

A careful perusal of the editorial in AMERICA for September 16, "Reflections on Strikes," leads to the plain inference that employers make it their practice to squeeze their employees whenever there is an opportunity. Facts show this to be wide of the mark, a case in point being the records of manufacturers of exports. In 1914 there was such a collapse in these lines that many of the factories were compelled to run short time, in some cases only three days a week with greatly reduced forces, or with alternate shifts of men, giving those idle this week a chance to work next, and so on. Factory employment agencies were daily swamped with applications for work that was not to be had. Here, then, was an ideal opportunity to cut wages! And yet there was not a solitary instance of an employer taking advantage of conditions in which any rate would have been acceptable to the men. I have been an employer for thirty years, and the only thing that would cause me serious alarm would be a suggestion that wages be cut to help tide over a temporary depression. Nothing demoralizes the market so drastically, a five per cent cut in the wages being followed by a fifteen to twenty per cent slump in the price of the finished product. An attempt of the sort has not been made since the panic of 1873. As I feel on the matter, so precisely do all other employers with whom I have come in contact.

Catholic writers dearly love to write about the good old times that prevailed in the days of the gilds. But at that time a manufacturing plant generally consisted of the smith, his son or some other near relative, apprenticed to him, whereas all others were barred. Trades were handed down from generation to generation in the same family, and outsiders were excluded. As for creature comforts, the average sober, industrious workman of today has more of them and sits down to a better table, with a feeling of greater importance and security than the masters enjoyed in the days of the gilds.

Another fallacy common with Catholic writers is the idea

that an employer who is known to have taken the golden rule for his guide will be practically immune from labor troubles. This was one of the hobbies, rudely shocked out of the late John M. Stowell, one time mayor of this city, a man of singularly upright and altruistic character. In 1898 he was disciplined by the Iron Molders' Union and it was at the request of his own molders that his factory was the *first of all the shops* to strike, because, as they said, he had to maintain his reputation of not having had labor troubles in forty years! The result was that I, his successor in that factory, keeping his experience in mind, and learning salutary lessons from a few "union bumps," administered to me personally on the matter of restriction of output, resolved always to pay the highest wages, to provide conditions as sanitary as possible and to run an open shop.

Milwaukee.

T. J. NEACY.

One of "Big Six" Protests

To the Editor of AMERICA:

I was amazed to read in AMERICA of September 16 that the New York Federation of Labor had indorsed the New York *Call*, and that trade unionists of the Empire State had resolved that the sensational sheet "merits moral and financial support." Are the thousands and thousands of Catholic trade unionists of the State of New York asleep, or are they all moral cowards? Where were the Catholic delegates when the *Call* carried this resolution in the Labor Federation meeting? Did they sneak home to dinner, and leave the convention in possession of a handful of Socialists? Delegates to the central labor body have average intelligence. Catholics among them must know that the *Call* is the organ of a harebrained, alien, political clique, bent upon the destruction of the Government, the destruction of the Christian religion, the destruction of the family and of morality.

The New York *Call* does not represent American trade unionism. It represents an alien cult determined to smash the trade union that has come down from the old Catholic gild of England. For years the Socialist has been boring in, and at a late hour of the union meeting, when the Christian unionist has faded away, the Socialist "puts one over," although numerically he is in a small minority in the organization.

If there be any live Catholics in the trade unions of the State of New York, they had better wake up, or they will soon find their unions run by the imported "comrades," who will glibly talk folly about the materialistic conception of history, economic determinism, and war to the knife against the thrifty, sober man with a dollar. They will tell Catholics, asleep at the switch, that Christ was a tramp in Galilee, that religion is a humbug and morality a "fake." Drowsy Christians should remember that the imported Socialist and anarchist are always keenly active. Union meetings, therefore, should be attended regularly. Catholic members should remain until adjournment and defeat the traitorous Socialistic tactics. As a member of "Big 6," I protest against my dues being used to help support a sheet like the New York *Call*.

Brooklyn.

"BIG SIX."

"Blest" or "Blessed"

To the Editor of AMERICA:

It has given me great pleasure to see that some one has come forward in the pages of AMERICA to tell its readers the correct pronunciation of the word "blessed" in the invocations after Benediction. Having fought long and valiantly, though vainly, for "bless-ed," I naturally felt much elated to find that in the opinion of another reader of AMERICA, "bless-ed" is the correct pronunciation, whereas "blest" is considered quite wrong.

Many people regard "blessed" in these invocations as a past

participle and not as a mere adjective. In fact in one letter it is said expressly that we all grant it to be a past participle. But is it *de facto* a past participle? I think this question can easily be answered in the negative by a reference to the Latin. "Blessed be God" is the English equivalent of *Benedictus sit Deus*. If *Benedictus* is a perfect participle, in this sentence, then necessarily, the verb *benedictus sit* is the perfect passive subjunctive of *benedico*, and must be translated, "May God have been blest" or "God may have been blest." The Latin of "Blest be God" is *Benedicatur Deus*, not *Benedictus sit Deus*.

If *benedictus* is a mere adjective and not a participle the difficulty vanishes. According to this view the verb of the sentence, *Benedictus sit Deus* is *sit* and not *benedictus sit*, i. e., it is the present subjunctive of *sum* and not the perfect passive of *benedico*. The translation of this sentence is necessarily "May God be bless-ed," or "Bless-ed be God."

Baltimore.

R. O'CONNOR.

To the Editor of AMERICA:

The discussion concerning the pronunciation of the word "blessed," interests me because it seems to touch on the history of words. May not the difference be mainly one of measure, in spite of the difference between the adjective and the participle? The ear seems sometimes to demand the one form and sometimes the other and, though the English language is not like the Latin in this respect, there is a balance of sound observable in correct speaking or writing.

Caldwell, N. J.

MARY AGATHA GRAY

An Omission

To the Editor of AMERICA:

In the issue of AMERICA of August 12, there appeared an article entitled "The Genesis of Barclay Street," in which the writer states that there are seventeen publishing firms now located on that street. He mentions sixteen of them by name, but omits "D. P. Murphy, Jr." Being a subscriber and a regular reader of AMERICA, I noticed this omission at the time, and I must confess with a measure of disappointment. However, as we deal almost exclusively with the clergy, and as they probably form but a small proportion of the readers of AMERICA, I did not consider the matter of any great importance. But now, having had my attention called to the omission by several clerical friends, I feel constrained to bring the matter to your notice. The late Daniel P. Murphy, Jr., the founder of the business, opened a printing establishment at 11 Frankfort Street in the year 1873. In 1881 he removed to new quarters at 64 Vesey Street, with an entrance on Barclay Street, and began to specialize in church record books and church supplies. In 1887 the business was moved to 31 Barclay Street (old number), and in Barclay Street the business has flourished ever since. The firm of D. P. Murphy, Jr. has always enjoyed an enviable reputation among the clergy and antedates many of those mentioned in the article.

New York.

PAUL D. MURPHY.

"Near-Thought" in New York

To the Editor of AMERICA:

The New York newsdealer who refused to sell a publication which he deemed offensive to religion and morality deserves encouragement. He is a *rara avis*, not precisely characteristic of this age of license. But nothing could be more characteristic of the new "social democracy" so loudly dinned in our ears than the suggestion of the Columbia University professor that the dealer be "coerced" to handle this noisome publication. "Near-Thought" always sounds the depths of stupid intolerance.

St. Louis.

L. F. T.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 30, 1916

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Notes on the Greenbaum Decision

THE Greenbaum decision acquitting two well-known priests of the crimes with which the Mayor of New York charged them contains the following significant items:

It is undisputed that at least a few of the press articles and headlines referring to Catholic institutions falsely stated the testimony before the Strong commission. Notably, a newspaper headline, "Orphans and Pigs Fed from Same Bowl," following Commissioner Kingsbury's testimony to the effect that Mr. Doherty had described to him how the children in one of the Catholic institutions—the largest of all—"jumped up in military fashion at the end of the meal, picked up their pails and emptied them in the can from which the soup or stew had been dished and that the same can was later taken out to feed the pigs with." Mr. Doherty denied on the stand that he had ever stated to any one that children and pigs were fed out of the same dish. The actual fact respecting this incident was that the uneaten portions of a meal were given to the pigs.

The only comment necessary is that AMERICA has no intention of accusing either Mr. Kingsbury or Mr. Doherty of swearing to an untruth. They are both remarkable gentlemen and no doubt can reconcile contradictions.

On or about February 14, two days before the Farrell open letter to the Governor was published, one Moree, a social worker and publicity agent and assistant secretary of the State Charities Aid Association, met Commissioner Kingsbury and Mr. Doherty at the City Club, and suggested the idea of the publication of a pamphlet to be made up of various clippings of newspaper articles and editorials for the purpose, as he testified, of "overcoming much of the prejudice that was being created in the public mind by the newspaper statements that were appearing from various sources discrediting the Strong investigation." Mr. Moree had testified before Commissioner Strong that the purpose of his pamphlet, to use his own words, was "to meet entirely the unfair attack, as I considered, which was made by the Farrell pamphlet." Commissioner Kingsbury had also testified to like effect before Commissioner Strong. As a matter of fact neither of them had heard of the Farrell pamphlet until some time after the City Club talk.

In reproducing these words of Judge Greenbaum AMERICA has no desire to impugn the veracity of either Mr. Kingsbury or Mr. Moree. Possibly the circumstance that they swore to a statement objectively false can be explained and justified by some principle of modern materialistic sociology with which mere Christians are unacquainted.

Reference has already been made to the fact that Charity Commissioner Kingsbury, one of the prominent actors in the Strong investigation, had actively participated in the publication of the anonymous Moree pamphlet, which had its inception before the issuance of the Farrell "Open Letter to the Governor." It was also proved and not denied that Homer Folks, Secretary of the State Charities Aid Association, during a conversation with the Governor, in which the latter mentioned his intention to designate a commission, had suggested Mr. Strong, among other names, for appointment as commissioner.

Readers of AMERICA should not infer from this item that Mr. Folks was anxious to assure victory for himself by securing the appointment of a man favorable to his cause. He is an "uplifter" most keen on the ethical training of children.

Exit the whole nasty affair, and with the highest credit to Judge Greenbaum who, despite the fact that the atmosphere was charged with hostility to the Catholic cause, through the instrumentality of such newspapers as the bigoted New York *Evening Post*, fearlessly laid down a decision which sustains the highest traditions of the New York courts.

The Following Colleges

WE have all heard of the leading colleges. The expression is suggestive and raises such questions as these: In what are they leaders? Whither are they leading? Out of what are they leading? Whom or what are they leading? The last question being easiest to answer, let us take it first. The leading colleges are leading the following colleges. Perhaps few have heard of the following colleges, for they never call themselves by that name. But they are very numerous. How are they to be known? Why, by the fact that they follow the leading colleges. Don't they do anything else? Not to any great extent, otherwise they might become in an obscure, but very serviceable way, leading colleges themselves. Their glory is to follow the leading colleges and they do it to perfection, if it is perfection to follow a leader, just because he is a leader regardless of whence, whither, how or why he is leading.

Let a professor of one of the leading colleges assert in some rash moment that the Book of Genesis was composed by the first of the Incas and forthwith chairs of Peruvian archeology and comparative religion will appear in such numbers as to suggest a consignment from Grand Rapids. Let one of the leading colleges establish a course on the psychology of mumbling and lo! not a following college but will have one or two professors equipped with case upon case of the requisite apparatus

for exhaustive research in that long neglected field. Builds one of the leading colleges a stadium? The price of cement in twenty rural educational centers across the continent will soar and structural steel will be at a premium. Does Professor Smith, a well-known astronomer in one of our leading colleges, opine that after all we have permitted ourselves to be enslaved by the Copernican tradition? At once the bust of Ptolemy will find a place of honor in a score of the following colleges and the professors of mathematics will open a special course on epicycles. One of the leading colleges discards a certain branch of athletics. At least six of the following colleges will issue disquisitions on the physiological deterioration that the unfortunate game has engendered. One of the leading colleges gives the "Senior Hop" on a Sunday evening. Hop, hop, hop, come the following colleges on every sacred evening for the rest of the year. The leading colleges pooh-pooh the idea of censoring student publications. The following colleges permit their escutcheon to adorn periodicals that can barely pass through the wide gate of our second-class mailing privileges. The cut of clothes, the lilt of songs, the colors, pennants, games, gew-gaws, "frats," hops, cuts and cuttings-up of the leading colleges are a norm to which following colleges must conform or cease to be.

Catholic colleges above all others should be free from this taint, for they are leading colleges. They know whom they are leading: the sacred legions of young manhood; they know whither they are leading them: to useful citizenship in this Republic and "to glory everlasting," as one of our Catholic college-songs so spiritedly puts it. The Catholic college knows full well, by sad witness of the world around her, from what she is leading her cherished and devoted sons. She knows too why and how she is leading them, because she is in reality, as well as name, their Alma Mater.

People's Conference Evenings

SOCLISM is not dead. The Marrian prophecy, it is true, has proved to be false and economic history has not taken the course that Marx traced out for it. His theories are worthless and have in many instances been relegated to the limbo of futilities even by most ardent propagandists of the Socialist cause. But Socialism is not dead. Under different shapes it will continue to live its chameleon life, assimilating every new form of rationalism and begetting irreligion wherever it finds acceptance. It is a demonstrable fact that men do not remain Catholic once they begin to take an active part in this movement. They are defying the authority of the Church and are proclaiming their wisdom superior to that of the Spirit of God guiding His Holy Church.

Socialism is not dead, and its activity was perhaps never more successful than at the present moment. It has cast off extreme radicalism in order to make itself

more acceptable and so has made itself more dangerous, without changing its spirit in any way. Catholic workingmen are exposed to its seduction on every hand. The stirring times of strikes and threats of strikes are an elixir of new life for it. It has cast aside its antagonism to the trade unions and set itself the task of absorbing them. Its spirit of radicalism prepares the way for its entrance into every impetuous labor movement. Men are near-Socialists in the sense of being imbued with its radicalism long before they lower the colors of trade unionism for the red flag of Socialism.

Active, intelligent measures must be taken by the Church if it would stem the evil while there is still time. Christian social instruction must be given to our Catholic workingmen in every section of our towns and cities, nor should our farmer population be neglected. Employers too stand in sore need of Christian instruction.

The People's Conference Evenings, established by Bishop Schrembs in Toledo, are a practical movement in this direction. Since it is impossible to secure for every parish trained and efficient speakers, reliable and perfectly familiar with the social question from the Catholic point of view, the idea has been conceived of dividing the city into districts and thus uniting the groups of adjoining parishes, providing a center for each in which meetings are held. Thus the Cathedral chapel is the center for the Cathedral parish and St. Mary's and St. Agnes', while St. John's College is the center for St. Joseph's, St. Michael's, St. Francis de Sales' and St. Patrick's parishes. Eight centers in all have thus been assigned for the city of Toledo. Each speaker can pass from one district to the other. Discussions will follow the instruction, plans will be formulated for social action and the cooperation of the entire parish will be secured in every instance.

While it is the duty of the priest to aid his people in the study of these important problems and to guide them aright, yet it is impossible for every pastor to have a perfect knowledge of the complicated issues of our day. Specialists, whether lay or clerical, whose heart and soul are in this work must undertake the task of instructing and inspiring our people, of saving them from the dangers of radicalism and of opening to them prospects of true Christian service. The movement begun in Toledo should be suggestive to other cities, in some of which excellent work is already being accomplished, while in others no concerted efforts have yet been made.

Galileo Again

POOR Galileo! Why will they not let him rest in peace? There is never an attack made on the Church but must have him as its champion. He was a friend of the two Popes who disciplined him, and the recipient of their bounty; he esteemed his Catholicism a most precious possession and rather than be separated

from communion with the Church he submitted to the judgment of his superiors and gave up the teaching of his favorite doctrine; he was a stanch Catholic to the end and up to the time of his death edified all who came in contact with him by his faithful observance of Catholic practices; and yet by a strange anomaly he is made the standard-bearer of every assault on the very institution that he loved above fame and wealth and even life. No one was surprised therefore that the *Independent* should have followed the beaten track and prefaced an attack on the Church, filled with the usual absurdities, with the name of the illustrious Pisan. "It does move," Galileo said by way of private comment when the Roman Catholic Church compelled him to deny the astronomical truth." When the *Independent* had said this, it felt it had created the proper atmosphere for the rest of its editorial.

Certainly one would expect that a magazine, so exercised over the wrongs of Galileo, would not have wronged him again. But this is exactly what it did. There is no solid historical foundation for the assertion that Galileo ever made such a remark. To attribute it to him is to assert that he was guilty of perjury, for according to the mythical account on which the story is based, the words were uttered immediately after Galileo had signed his abjuration and taken an oath that he did not believe in the reality of the movement of the earth. The writer apparently did not even take the trouble to consult sources, for the words really attributed to Galileo are, in the original version of the affair, *Et pourtant elle tourne*, and besides, the *Independent* has omitted the highly dramatic detail that Galileo stamped his foot as he uttered his protest.

That Galileo never made the statement attributed to him is clear from the fact that he would have been prosecuted for perjury, had he done so. But not only was he not subjected to any such trial, but he was treated with every consideration by his ecclesiastical superiors. Besides, and this is to be noted, the first mention of the incident occurs no less than 119 years after his death. Apparently no one had heard of it before that time. Certainly no record of it is in the details of the process. The fact that it has been constantly repeated since the time of its first appearance gives it no historical value. Nor is it justifiable to besmirch the memory of a great man, without grounds, even in order to make a point against the Catholic Church. For the rest the *Independent's* philosophical and theological views are quite in keeping with its "historical bias."

A Splendid Chance

A LABOR crisis fraught with the gravest danger to the toilers, the employers and the public still holds in its grasp the most populous city in the United States. Under its strain, the wheels of a vast transportation system have slowed down. Traffic, the life blood of the

metropolis, has been, if not entirely paralyzed, at least seriously hampered. The crisis is fostering unrest, dissension and class hatred. Disorder and riot have followed in its wake and blood has been shed. From present indications there seems but little prospect of an immediate satisfactory settlement.

Conditions have reached a climax in the City of New York. And in almost every part of the country the two giants, capital and labor, which uphold the economic and industrial fabric of the nation, face each other with angered brows, ready to enter the lists in a fray where there will be no quarter and no mercy.

There must be a remedy for the evil, some honorable method of agreement over which the rivals can shake hands. Society is not so constituted that the enmity between these two must be looked upon as the natural and normal state of things. Statesmen and legislators should find a solution which will satisfy the just demands of both parties and at the same time point out their duties and obligations. They should do so without fear or partiality. This is a social and political mandate which they must perform. If they fail, they will disappoint the legitimate expectations of the people who look to them for relief and help.

In the presence of these threatening symptoms Catholics, and above all Catholic young men, have a serious task set before them. We look to them now to show the mettle of their pasture, their social worth and efficiency. There is a noble part for them to perform in this contest. They cannot remain inactive while the struggle is going on. They too must enter the trenches of this social warfare, and with true and unerring standards to guide them, they must fight for impartial justice to all, for law, for mutual respect, for order, charity and peace.

Before doing so, these champions on whom we rely must study the battlefield, mobilize their forces, drill them and perfect their tactics. If properly trained, they will be crowned with success. For the strategy and the plan of campaign of the Catholic Church, which they will follow, is the only correct one. But the Church needs well-equipped troops and officers to carry its campaign through. Our Catholic young men are not doing their duty if in the presence of this struggle of capital and labor, they let the question severely alone. The question will not down. It faces us everywhere. It frowns upon the educated Catholic young man, the hope of the future, for an answer. He can give it, for the Gospel, Catholic philosophy, the teaching of a long line of Catholic sociologists supply him with the solution. The hour has struck for the educated Catholic young man to bring home to the warring factions, on the platform, in the press, in the laborers' lyceum, in the club of the capitalist, in the gatherings on the crowded street and square, the true principles which alone can settle the question. They are found in the Gospel. They are nobly and largely interpreted in the Encyclicals of Leo XIII. Here is a

call for a body of trained men to enter the lists. They must be sound of principle, broad-minded, keen-witted, lovers of justice, haters of iniquity, generous, enthusiastic, fearless and sincere. They must respect authority and love the poor. The call is sounding. It must not remain unanswered.

The Soul and the Solar Plexus

ONCE upon a time theologians used to discuss the seat of the soul. Some located it in one organ, some in another, and then for centuries the matter was dropped. But the Boston *Transcript* has, in a degree, brought the matter up again, and there is every possibility that we shall find that the soul will be discovered somewhere in the neighborhood of the solar plexus; and that the way to reach a man's soul is through his stomach.

In St. Paul's day there were some whose god occupied precisely the same position, and a prominent Anglican, who was exploring Mount Athos some years ago, rediscovered a species of heretic who believes that the soul may be circumscribed by a waist belt. And withdrawing themselves from the world, each pious *gasteroscopos* sought the light of divine illumination *in medio ventris sui*.

Something of the same kind was done in Ireland, where it was called souperism, and something much like it is being done in California, where it is called Methodism. And the good evangelists, so the *Transcript* says, propose to take benighted Mexicans, not by the arm, but by the stomach, and teach them the fear of God by means of that essential organ.

Prosperity and a full belly have, so it would appear, always accompanied Protestantism, and hence it is with an unctuous glibness that the *Transcript* points to the hunger and illiteracy of Mexico, and lays the blame at the door of the Catholic Church. The question our contemporary needs to ask is not what has the Catholic Church been doing in Mexico for four hundred years; the "pathetic relics of monasteries and nunneries"—and schools, and colleges, and hospitals, and libraries—answer that question. The question is what has Mexico been doing to the Catholic Church for the last fifty years? In the answer we shall get some inkling of the reason why it is so easy for prosperous and Protestant gentlemen, on the safe side of the Mexican border, to take advantage of the homeless and hungry peon's wretched state and fill him, first with food, and then with hatred for the Faith which he was taught.

The effect of the Protestant propaganda is immediately apparent. The underfed Papists "on being taught to cook and eat regularly are reported to gain immediately all of the push and go of the up-to-date American," an important contribution to the discussion on gastric animism. The whole point of the *Transcript's* problem seems to be whether Christianity is at all compatible with an empty stomach. This calls to mind the English-

woman's classic remark: "A family of Hirish peddlers, Sa, and a family of Hitalian horgan-grinders. They are very huntidy, Sa, in their 'abits.' " And the no less classic remark of the Irishwoman: "Thim English, yer Reverence, they're haythens. They don't go to church, Mass, or meeting. They think of nothing but what they ate and drink." If wisdom maketh a full man, then it appears to be no less apparent that food maketh a pious man, which is good Anglo-Saxon and Protestant doctrine, and very comforting if one happens to be a Mexican refugee.

Do We Need a Censorship?

ON September 9, the showing of a widely advertised moving-picture was forbidden by the New York Commissioner of Licenses, the Honorable George H. Bell, on the ground that it was "not a proper production." As usual, a temporary injunction was secured, and on September 22, Supreme Court Justice Cohalan handed down his decision. It sustained Commissioner Bell on every point.

Two important lessons may be drawn from this decision. The first is the absolute need of adequate legal censorship in New York, for the theater and the moving-picture. Judge Cohalan lays down the admirable principle, which should be insisted upon, that "no depicted film that leads the beholder through such scenes of depravity and degradation can help society."

I think such a play offends public decency and tends to the injury not only of the young of the community, but of all persons who witness it. . . . There is danger in an appeal to the imagination, and when the suggestion is immoral, the more left to the imagination, the more subtle the influence.

Yet on the very day on which this decision was rendered, the National Association of the Moving-Picture Industry declared its opposition to all censorship, except that of the producer himself, on the ground, reports the *Sun*, that it is "repugnant to art and American institutions." Nor will this declaration remain a mere "resolution." According to the daily press, the Association has already defeated, for renomination to the State Senate, the author of an excellent censorship bill which passed the Legislature but failed to secure the Governor's signature, and is preparing "to defeat a New York Assemblyman who has shown a fondness for censorship."

The situation is serious. The Association, it is said, urges decency upon the film producers; what action it may take if the recommendation is not followed, has not been disclosed. Against the film declared by Judge Cohalan to be "offensive to public decency," and whose producers the District Attorney termed "vice-mongers," the Association, so far as is known, made no protest. Obviously, the censorship advocated by the Association is worthless. As the prosecuting attorney remarked, it forces the courts "to pass judgment upon a self-evident fact," and in the meantime "under cover of a temporary injunction, the manager reaps a rich harvest."

The second lesson to be drawn from Judge Cohalan's decision is of importance to all who are interested in keeping public "amusements" within the bounds of common decency. The successful prosecution in the present instance is due to the energy and fearlessness of Commissioner Bell, but his hands were strengthened by the many private citizens who joined him in protesting against this vile exploitation of unsavory Grand Jury reports. What has been done in New York can be done, more readily perhaps, in every American city. Catholics in particular should feel themselves bound to protest vigorously against the unholy desecration of womanhood which is now occupying so large a place on the stage and in the moving-picture; and these protests should be lodged with the proper city authorities. What is sometimes censured as remissness in public officials, finds its root in the fact that these men, contending against the capitalized vice of the stage, have sought the help of the decent part of the community and have not found it. It is not a bad thing to deplore the evil that flaunts itself on the stage, but a more practical way of removing it is to aid the authorities in the prosecution of their duties. Without the support of public opinion they can do little. With it they may ultimately succeed in replacing the present license of the stage by decency.

LITERATURE

The Works of March Phillipps

WHEN a speculist attempts any such large general synthesis as shall serve for a chart of navigation on the high seas of thought, it is often his fate to be quoted with unintelligent complacency by fools who make free with his conclusions, although they make no effort to appraise his processes, until their facile simplicism discredits his good doctrine.

Probably it was not so much Aristides' justice that the Athenians got tired of as the chatter about it at ladies' luncheon parties. One may be so irritated by the silliness of those who parrot Matthew Arnold's "Hebraic and Hellenic," with too fond acquiescence in the completeness of the solution, as to forget that there remains a good deal of truth in that dichotomy. Mr. March Phillipps might be in the same danger were it not for the curiously irritant effect which his calm, sober and somewhat monumental style produces on particular executants, or particular critics, in one or other of the fine arts comprised in the totality of man's endeavor after beauty; for nothing less is the scope of his survey. Now the architect denounces him for disrespect shown to modern architecture; now the Japonist proclaims him as unsound on color-prints. Their displeasure will save Mr. March Phillipps from the facile flock of human parrots. Perhaps his style also: it rises far above the glorified *Times-leader* volumes of which the clubman says, year after year, "We have all of us lately been reading so and so." But, if I mistake not, he may look for a deeper and longer influence than attends an unopposed return for a safe seat in literature.

Particular artists may deny his competence in this or that department. He makes no assertion of technical competence at all points, but the main principles of his structure are no more affected by petty criticisms than the hull of a ship is injured by knocking away the shores when she is to be launched. All his books have exceptional significance. Travel, continual study of confessed masterpieces, and, especially, deep and thorough

reflection: these make up most of his equipment. Apart from surface literary qualities, the characteristic charm of such a book as "Form and Color," (Scribner), and the same thing is true of "The Works of Man," (Holt), is that it represents the mature results, gained by reasoning and meditation, of a singularly well-endowed and well-trained thinker. It is almost a part of good manners now to pretend that one man can think as well as another. But this is just another piece in the great game of pretending, which we have played so gravely for seventy years. You might just as well maintain that all men drew equally well. Let me here coin a word and say that what chiefly recommends Mr. March Phillipps is that he is a fine and accurate thoughtsman. A much better thoughtsman than Ruskin, although no match for him in verbal rainbows. He is perfectly free from jargon or any esoteric pretension; he argues methodically, seldom begging the question by a metaphor; and when he deploys his full researches of vocabulary and composition, you find a passage of uncommonly fine writing. In fact his thesis loses nothing in the exposition of it that a gracefully solemn eloquence and a controlled though not unimpassioned persuasiveness can lend. What is this thesis? It is a thesis and inquiry which his latest volume, "Form and Color," continues and which supplements what was already accomplished in "The Works of Man."

Mr. March Phillipps there taught that architecture is a very true and certain index for estimating the mind of men in the age and country when and where it was produced; and especially, in its more or less of intellectual capacity. The idea was not wholly novel: Boutmy's "Le Parthénon et le génie grec" had sketched it. But Mr. March Phillipps employs his clue on wider historical interpretations. He expounded the fine good sense of the trabeated style, the devout adventure of the pointed; the childish fitness of the Arabesque, the pompous torpor of the Egyptian. Using what he had achieved in this first volume and pursuing his advantage he attained in his second volume a much more commanding point of survey.

Art means man expressing his mind in make-believe. Not "If I were King" but "If I were God" is the implied premises of every work of art. And the two main elements of art are form and color: these are coresponsive to two avenues of knowledge, the reasoned apprehension and the emotional perception. Color is the language of the mystic; form, that of the logician. And since mysticism is the Eastern, and reasoning the Western tradition of approach to God, color is to Oriental art what form is to ours. I am paraphrasing Mr. March Phillipps' introduction to "Form and Color." In the familiar medieval symbolism one might say, "Form is Martha, Color is Mary."

This is the governing idea of this, his finest book. It may very probably strike the reader not altogether as a new discovery, but rather as something advanced from the plane of obscure instinct to the focus of explicit discernment. It is no sooner presented to the mind than dozens of facts fall into their places intelligibly: the garishness of Jew and Gypsy; the peculiarly intellectual appeal of black-and-white art; the quality of Doric skylines and Byzantine interiors; the narcotic fatuities of Indian religion, paralyzing and suffocating to the European mind; the agnostic hesitations of modern architecture; the reciprocal struggle between rationalizing West and hypnotizing East; the effect of Alexander the Great's campaign; the historic mission of Venice. The list might be extended far. Here is evidently a key that opens many doors. Mr. March Phillipps avoids the absurdity of riding a hobby to beat the bounds of the two great hemispheres which his antithesis indicates: their elusive confines do not coincide with exact geographical or political divisions, but creep and sway backwards and forwards throughout history. All such great dichotomies involve a debatable country where claims are almost too intricate to disentangle: and it is just in the determination of the mixed cases that the theorist must approve his good sense and liberality of judgment. The

estimate of Japanese art is such a case, where the author finds himself in controversy with other critics under the influence of Oriental color and design.

Nothing in all his books is more interesting than the chapter in "Form and Color" on "The Christian Point of View." Mr. March Phillipps boldly penetrates to the central truth that the Incarnation is as the keystone of an arch uniting East and West. One criticism I would make on his statement in this chapter; that for "Christianity" we should read *passim* "Christendom." After Christendom was shattered by the combined explosion of two forces, a recrudescence of Judaism and a recrudescence of paganism, it is true that the intellectualism that the Church had combined and tempered broke away in the direction of pure materialism; but it is no less true that the Protestant experiment in "Christianity" without Christendom is rapidly under the very eyes of this generation petering out into a merely emotional religion of sentiment. The Anglican dignitary who began his sermon with the words, "I feel a feeling that I feel we must sometimes all feel," spoke typically. On the one hand science, mistaken for a religion, and eventually self-destroying; on the other, nothing but an emotionalism, a religion of "experiences," defenseless against the inroads of superstition in the most morbid forms. But between the two, just as central and reconciling as in the thirteenth century, there still lives and works the one institution which can serve the double function of harnessing the "wild human intellect" in the children of Athens and Florence and of canalizing sanely the vague expansions of Oriental mysticism. It is the religion which evolved the Benedictine rule out of Egyptian monarchism, and which both reared the stones and jeweled the panes of Chartres.

J. S. PHILLIMORE.

REVIEWS

The French Revolution. By LOUIS MADELIN. Translated from the French. New York: G. P. Putnam's Sons. \$2.50.

The literature bearing on the French Revolution is now so vast, complex and unwieldy that the author who can condense the material at his disposal into a readable and reasonable compass, and, without omitting details of importance, or without showing an undue monarchical or republican bias, can give a clear, orderly and fascinating account of the tremendous movement started in 1789, deserves to have his work immortalized. In the book under review M. Madelin has admirably succeeded in producing a book of the above description, and it was crowned as was fitting by the French Academy. In his preface the author remarks:

I can assert in all sincerity and truth as I put forth this work for the use of the public, that I myself am unable to detect any instance in which I have unfairly apportioned praise or blame. I have approached this thorny subject without any preconceived views of my own; in nine cases out of ten my opinions on the Revolution have altered, in the course of my study of it, in a very remarkable manner.

Fair-minded readers must own that M. Madelin has made his book what he meant it to be, for he has avoided the extreme views of the partisan writers on either side, refrained from dwelling too long on the horrors of the Revolution, and has imbued his history with characteristically French vivacity and lucidity that the translator has preserved. In his description of "The France of 1789" M. Madelin shows how the "philosophers" had undermined old-fashioned respect for tradition and authority, how the bearers of great names were assiduous readers of Voltaire, Diderot and Rousseau, how the higher clergy, for the most part, had fallen away from the virtues that became their state, how the army was honeycombed with masonry and insubordination, how the nobility were enervated, and the people ground down by cruel taxation. The old methods of

governing the country would no longer work. A revolution had to come and come it did, but unhappily it soon passed out of the control of the well-meaning men who started the movement and it became an orgy of license, murder and irreligion.

The author shows that it was only a few lawless ruffians, and not an enraged population, who were responsible for the seizure of the Bastile, an event the importance of which was subsequently magnified; he believes the Church could have saved herself had she offered the bankrupt Government 400,000,000 *livres*, and he brings out forcibly the fact that the crowning folly of the Constituent Assembly was the decision that none of their members should be eligible for re-election. Consequently the experience in parliamentary procedure gained by these rather moderate men was of no further use and their successors were intellectually and morally their inferiors.

The author's sketches of the royal family, the Rolands, Talleyrand, Mirabeau, Marat, the *émigrés*, etc., are excellent and his description of such scenes as the fall of Robespierre and the great *coup* of Napoleon are most vivid. M. Madelin never fails to point out the mistakes made by the leaders of the Revolution in dealing with the Church, and condemns the seizure of ecclesiastical property, the Civil Constitution of the clergy, and the attempt to reorganize the Hierarchy. "The French Revolution," which belongs to the same series as Louis Battifol's "The Century of the Renaissance in France," praised in our issue of September 9, should find many readers among Catholics.

W. D.

Democracy and Education: an Introduction to the Philosophy of Education. By JOHN DEWEY. New York: The Macmillan Company. \$1.40.

Any book from the pen of Professor Dewey compels attention. Though the Catholic reader will dissent from many of the principles and conclusions in this volume, he cannot but admire the skillful presentation of the author's thought, its ordered method and logical development, the remarkable gift of exposition everywhere apparent, the interest with which the writer vitalizes the most abstract questions. Professor Dewey informs us that his volume embodies an "endeavor to detect and state the ideas implied in a democratic state and to apply these ideas to the problems of the enterprise of education." The main purpose of the author is worked out clearly and consistently. Taken separately many of the writer's ideas will appeal to Catholics; viewed as a whole the educational system which he propounds cannot be accepted. It is good as far as it goes but it does not go far enough. For him, education has done its task, when in its attempt to bring about the adequate realization of the democratic ideal, it thoroughly socializes the individual. For Professor Dewey social efficiency is the end and aim of education. According to him "the measure of the worth of the administration, curriculum, and methods of instruction of the school is the extent to which they are animated by the social spirit." More clearly and positively still he maintains that "the moral and the social quality of conduct are, in the last analysis, identical with each other." It is impossible to subscribe to such a principle. The social and moral quality of conduct are not identical, nor coextensive. The latter quality has a wider reach; the former is but a segment of a much larger whole. And we must maintain that the measure of the worth of any education is the extent to which it is animated, not merely by the social spirit, but by a much higher one, one which while it has due regard for this social aspect in man, embraces also his relations to himself and to God. In leaving out of consideration the last especially of these considerations, the author has constructed a system of education, fair to behold in many respects, but built upon an insecure foundation and shorn of its crown.

J. C. R.

Nearing Jordan, being the Third and Last Volume of Sixty Years in the Wilderness. By SIR HENRY LUCY. With a Frontispiece Specially Drawn by E. T. REED. New York: E. P. Dutton & Co. \$3.00.

This is a book of pleasant reminiscences by a Parliamentary reporter who for some thirty-five years contributed every week to *Punch* the diary of the dog Toby, elected a "Member from Barks." The author has a wealth of anecdotes and recollections of the men and women who have figured most prominently in the public life of England during the past twenty years. There is a great deal too about "*Punch's* young men" and their solemn meeting each week to determine the leading cartoon of the following issue. The author quotes a very diverting letter sent to him by Mr. Carnegie in which the capitalist owns that "The chief political desire of my life is to bring the two branches of our race together . . . The delegate from Britain to an Imperial Assembly at Washington would reach there as quickly and more pleasantly than the delegate from San Francisco." Particularly interesting are Sir Henry Lucy's reminiscences of such men of letters as Wilde, Tennyson, Swinburne and Browning. He heard the latter tell how a business-like schoolma'am pointed him out in Hyde Park to some girls she had in charge, and as Browning expressed it they "fluttered down upon me like a flock of doves, were shaking my hands, and with emphatic American accent cooed protestations of admiration and even personal affection."

In a letter Mrs. Craigie wrote from this country to the author she indignantly denied that she was about to "marry George Moore. As I am a Roman Catholic and may never re-marry (during my husband's lifetime), all such reports are peculiarly distressing. I was driven to obtain the divorce in order to get my boy." The numerous witticisms in the volume do not always prosper when set down in cold type. But one of the author's own merry jests, which has been attributed to Lord Sherbrooke, will bear quoting. An exceedingly deaf member of Parliament was making strenuous efforts by the use of an ear-trumpet to hear a speech that a particularly dull colleague was making. "What a wanton sacrifice of natural advantages!" remarked the "Member from Barks." One attractive omission from the present volume is that of all references to the war now raging, though there is a chapter on the Boer War.

W. D.

BOOKS AND AUTHORS

In "The Chevalier de Boufflers, a Romance of the French Revolution" (Dutton, \$4.00) Nesta H. Webster has woven together from fact and fiction an account of a worthless French noble's twenty-years' *liaison* with the Comtesse de Sabran, one of the frail beauties of Marie Antoinette's court. The book seems to give a pretty faithful account of French society during the latter part of the eighteenth century, but the adventures Delphine had while the Terror was raging never happened of course to any one person. The author apparently shares Burke's opinion that just before the Revolution "vice itself lost half of its evil in losing all its grossness."

Under the general heading "Catholic Art in America," a series of papers will soon be begun in these columns. The object of the series will be to indicate, from time to time, both to Catholics at home and to those traveling in the United States, Catholic objects of genuine artistic interest, so that the visitor to Boston, New York, Philadelphia, Washington, Cleveland, St. Louis, Pittsburgh, or any other American city, will know what is worth seeing as worthy examples of Christian art. The papers, which will be critical in a constructive way, are to be contributed by specialists who will point out not only the ex-

cellences to be found, but the reason for the excellences. The series will be strictly objective, impersonal and disinterested, and will be wide and catholic in its range, championing no special school of art or architecture, and wedded to no particular style. There will be but one standard of judgment: how best to express the sublimity and beauty of Catholic faith through the medium of the fine arts.

Agnes and Egerton Castle's new book, "A Little House in War-time" (Dutton, \$1.50) describes how the authors received and cared for some Belgian refugees, entertained wounded soldiers, and found a little comfort, even in war-time, caring for their flowers and pets. It is worthy of note that English Catholics, for some reason, seem to write more bitterly about the Germans than do other Englishmen. Mr. and Mrs. Castle actually suspect the Kaiser of having been behind the assassination of Archduke Francis Ferdinand and believe that English soldiers are spiritualized by this war whereas the Germans are only brutalized. The chapter on "Death in the Little Garden" sets forth admirably the Church's motherly care of her dying and her dead and there are excellent pages of description in other parts of the book.—Jeanne le Guiner's "Letters from France" (Houghton, Mifflin, \$1.00) which "H. M. C." has well translated, describe the experiences of a young student of the Sorbonne who passes her vacations nursing the wounded.

Algernon Blackwood's "Julius Le Vallon" (Dutton, \$1.50) is quite the equal of the author's other work in style and interest. The story is a wildly imaginative tale, consistently beautiful in expression and description, steeped in mystery, saturated with occultism, weird and preposterous. It is a jumble of almost all the philosophies of the ancient past, but is built mainly on metempsychosis, pantheism and nature-worship. Three persons, living at the present time, committed a crime against the powers of nature a million or more years ago, and in their reincarnated forms they meet and strive to repair it, but fail in the end. The story is powerfully told but is disappointing in the climax.—"Beef, Iron and Wine", (Doubleday, Page, \$1.25), is a volume of short stories dealing for the most part with the underworld of Chicago as studied by Jack Lait, a reporter on the Chicago *Herald*. The "punch" in the tales is far more conspicuous than their "ethical value," for the author seems to be a warm admirer of crooks and rascals.

Catholic social workers will find of great value "A Guide to Books for Social Students and Workers" (The Educational Company of Ireland, 89 Talbot St., Dublin, threepence) which Alfred Rahilly has carefully compiled. Under forty-eight sections, such as Education, Trade Unionism, Women in Industry, etc., he has arranged lists of books with the price, date and publisher of each. As there are more than seventy-five pages of titles the lists must be quite complete. Mr. Rahilly explains that the bibliography was undertaken primarily in connection with the Economic Conferences he and Professor Smiddy have been giving at University College, Cork, a "pioneer movement to bring the National University of Ireland into closer touch with the working classes."—"Family Limitation" (Paulist Press, \$0.05) is the title of a useful pamphlet containing a paper on that important subject contributed by Dr. John A. Ryan to the *Ecclesiastical Review*, and in addition his article on "The Church and Birth Control," which appeared originally in AMERICA.

In his excellent paper on "Sincerity and the Modern Drama," with which Thomas J. Gerard begins the October *Catholic World*, after exposing the sophisms of those who clamor for "freedom," he insists that the guiding principle for managers and playwrights should be: "What cannot be presented to the young girl ought not to be presented on the stage at all. . . . What

is bad for her must be bad for mankind." Then follows a Shakespearean paper on "The Two John Wards" by Appleton Morgan; Father Earls has some musical stanzas on "Old Hudson Rovers"; and Mr. Joyce Kilmer offers Our Lady these lines on "The Singing Girl":

There was a little maiden
In blue and silver dress,
She sang to God in Heaven
And God within her breast.

It flooded me with pleasure,
It pierced me like a sword,
When this young maiden sang: "My soul
Doth magnify the Lord."

The stars sing all together
And hear the angels sing,
But they said they had never heard
So beautiful a thing.

Saint Mary and Saint Joseph,
And Saint Elizabeth,
Pray for us poets now
And at the hour of death.

BOOKS RECEIVED

Allyn & Bacon, New York:

The Short Story. By W. Patterson Atkinson, A.M. \$0.60.

D. Appleton & Co., New York:

Wind's Will. By Agnes and Egerton Castle. Illustrated. \$1.35.

Richard G. Badger, Boston:

It Came to Pass. By Arthur W. Moulton. \$1.00.

The Bobbs-Merrill Co., Indianapolis:

Daniel Defoe: How to Know Him. By William P. Trent. \$1.25.

Columbia University Press, New York:

Magna Charta and Other Addresses. By William D. Guthrie.

Dodd, Mead & Co., New York:

Love and Lucy. By Maurice Hewlett. \$1.35; Jim—Unclassified: A Romance. By Robert J. Kelly. \$1.35.

George H. Doran Co., New York:

The Triumph of Tim. By Horace Annesley Vachell. \$1.40; The Mystery of the Hated Man and Then Sogne. By James Montgomery Flagg. Illustrations. \$1.25.

Doubleday, Page & Co., New York:

Book of Garden Plans. By Stephen F. Hamblin. Illustrated. \$2.00; Mount Vernon, Washington's Home and the Nation's Shrine. By Paul Wilstach. Illustrated. \$2.00; Somewhere in Red Gap. By Harry Leon Wilson. Illustrated. \$1.35; Wit and Wisdom of Woodrow Wilson, with Masterpieces of Eloquence. Compiled and Classified by Richard Linthicum.

E. P. Dutton & Co., New York:

The Adornment of the Spiritual Marriage. By Jan Van Ruysbroeck. Edited with an Introduction by Evelyn Underhill. \$1.75.

D. C. Heath & Co., New York:

Selected Letters of Cicero. By Hubert McNeill Poteat, Ph.D. \$1.00.

Hearst's International Library Co., New York:

The Elements of the Great War. By Hilaire Belloc. The Second Phase. Illustrated with Diagrams. \$1.50.

Henry Holt & Co., New York:

Joseph Conrad. By Hugh Walpole. \$0.50.

Houghton, Mifflin Co., Boston:

Apauck, Caller of Buffalo. By James Willard Schultz. With Illustrations. \$1.25; The Seven Vagabonds. By Nathaniel Hawthorne. With Drawings by Helen Grosje. \$1.00; Saints' Legends. By Gordon Hall Gerould. \$1.50; Problems of Religion: an Introductory Survey. By Durant Drake. \$2.00.

J. B. Lippincott Co., Philadelphia:

Saints and Their Emblems. By Maurice and Wilfred Drake. Illustrated by 12 Plates. \$10.00; Open that Door! By R. Sturgis Ingersoll. \$1.00.

Little, Brown & Co., Boston:

The Woman Gives. By Owen Johnson. Illustrations. \$1.40.

Longmans, Green & Co., New York:

Chemistry in the Service of Man. By Alexander Findlay. \$1.50.

The Macmillan Co., New York:

The Ideal Catholic Fourth Reader. By a Sister of St. Joseph. \$0.45; The Green Alleys. By Eden Phillpotts. \$1.50; The Literary History of Spanish America. By Alfred Coester. \$2.50.

Outing Publishing Co., New York:

Camping and Woodcraft. By Horace Kephart. Vol. I, Camping. \$1.50.

G. P. Putnam's Sons, New York:

1,000 Shorter Ways Around the House. By Mae Savell Croy. \$1.50.

Frederick A. Stokes Co., New York:

Literature in Ireland. By Thomas MacDonagh. \$2.75.

University of California Press, Berkeley:

Prolegomena to History: The Relation of History to Literature, Philosophy and Science. By Frederick J. Teggart. \$1.50.

EDUCATION

The Parochial School and the Conscience of the Child

In his address of welcome to the American Federation of Catholic Societies which met a few weeks ago in New York, Governor Charles S. Whitman spoke the following words:

Out of an experience as a judge, a district-attorney and governor, I have brought a deep conviction that there is no greater mistake than (the) common belief that people can be made good by law. It is in the individual life that improvement must be made. It is in the soul of man that the great fight must be waged against evil and all uncleanness.

No institution directly engaged in the molding of the character and the conduct of men has been more alive to the principle enunciated by the Governor of New York than the Catholic Church. While she is the stanchest upholder and champion of authority, law and order, she realizes that these mainstays of society can be kept intact only as long as the heart and the soul of the rising generations are soundly and nobly trained. For with her Divine Founder she knows too well that it is in the heart that the evil deed has its birth, it is there that the murderer's victim bleeds even before the knife or the revolver has laid him low. And vain and profitless in her eyes is the outward service no matter how carefully performed, if the heart and the soul do not act in unison with the lip or the hand.

CONSCIENCE DEVELOPED THROUGH RESPONSIBILITY

If the Catholic Church has made such a gallant fight for the privilege of educating her children in the parochial school, and has so generously borne the burden thrust upon her to support that school, it is because she is anxious that the little ones entrusted to her care should be rightly directed and that their hearts should receive the seed of those supernatural truths, which she considers of far greater importance than natural learning. She wants the heart of the child, not to tyrannize over it, but to lift it to the highest ideals and make it responsive to the noblest aspirations.

Even her enemies admit that there is no organization in the world which has such a control over its members as the Catholic Church. That control begins in the school. Some have called it a species of intellectual mesmerism or hypnotization, a thoroughly efficient system of mental enslavement. It is none of these. The secret of her power does not lie here. Were it to consist in this alone, the yoke would have been thrown off long ago. The secret of the hold of the Catholic Church upon the minds and the hearts of her children lies in the fact that owing to her dogmas, ever in accord with reason yet transcending reason, she can appeal to the child's dawning intellect, satisfy its claims, and yet make him realize a world of thought and ideas far above his natural ken. It consists in the all-penetrating power of these teachings. Not a faculty, not an aspiration, not a yearning of the child's nature escapes their wide reach or their potent control. They have a marvelous power of developing conscience. They reach deep down into the very recesses of child-nature, and though in after years, through passion or evil habits, their edge may be blunted, they can be seldom shaken off or thrown aside.

For, among the first lessons which the parochial school inculcates upon its pupils, is the meaning of life, its purpose, its end. As far as their young minds and hearts can understand the lesson, the children are made to feel that they are responsible beings, amenable to the commands of a supreme Lawgiver and Judge. The parochial school develops in its pupils the sense of a moral and personal responsibility, not merely to law, order, and organized society but to a personal Creator, who will reward or punish according as life's record is in harmony with His teaching or in opposition to His laws.

Under the teaching of the Catholic Church the child in the parochial school is made to feel that he is not entirely his own master, that he is not autonomous. His mind, he feels, must bend in humble submission to the law of God and the dictates of that Church and those spiritual superiors, which he has been shown to be the means chosen by God Himself to lead him to his supernatural destiny. The habit of faith grows in the soul. That faith far from degrading the soul lifts it on more daring wings.

WIDE RANGE OF THIS RESPONSIBILITY

But this sense of responsibility goes further. The child is made to realize that not only must his mind submit to a higher law, he is taught that his every faculty and power, his body, his soul, his entire being belongs to the Creator to whom he owes his existence, that God has a right to command his services, to restrict his pleasures, to impose His will. Taught that God is all-wise and just, and holy, the child feels that he must obey. The reasonableness of the order he has been made to understand, and the rights of the authority which imposes it he has been taught to respect. The sanction of the disregarded law, he has fully realized. The beauty of the virtue enjoined he has been made to love. The foulness of the prohibited vice he has been made to detest and its punishment to dread. He can, it is true, trample on these promptings of his better nature. But there is a wrenching and a dislocation of his whole moral being as he does so. The trained conscience rebels. At every transgression it registers its indignant protest. And the protest remains engraven in the heart and again and again presents its accusing record to the culprit's gaze. If he is not dead to all sense of right and wrong, remorse gives him no rest. And remorse is so unwelcome a visitant in the soul that often the culprit, thank God, finds but one remedy: to atone sincerely and whole-heartedly for the faults and the sins of the past by a generous repentance.

IT LEADS TO PURITY OF HEART

The whole atmosphere of the parochial school develops this sense of responsibility. No lesson is more insisted upon in its classrooms than that of God's supreme dominion over the lives and the destinies of man. The lesson may be forgotten in other schools, or so faintly emphasized that it is practically lost on the pupil. In the Catholic school it holds the place of honor. While it does not neglect other subjects, and can give to them all the right solution, two things in the parochial school are of paramount importance: God and the individual soul. Surely an institution which inculcates this important lesson is doing its share towards the betterment of humanity and the true welfare of the country. For if we seek the Kingdom of God, the rest shall be added unto us.

God's purposes to be fulfilled above all things, His will to be done at all times, His love and His goodness to be the supreme object of the child's affection, His displeasure to be dreaded more than that of father or mother, His punishments to be feared more than earthly sorrows or woe, His rewards to be yearned for with all the confiding hope and trust of loving children, such are the lessons which are taught in the parochial school. Is it not plain that such an education develops conscience in the highest degree? For it makes it sensitive to the least moral transgression. It makes the child live in the ever-abiding presence of God. It instills into his heart the fear of offending Him, because He is lovable in Himself, because sin degrades his nature and because the punishments of sin in this world and in the next are in proportion to God's power and the gravity of the offense. Not only is conscience developed with a delicacy and refinement which we look for in vain in other systems, but as a consequence, the child gains that noblest of gifts, of more priceless value than the dower of beauty on the

maiden's brow, or the wreath of victory engarlanding the hero's sword, purity of heart.

This is the one lesson on which the parochial school insists. A heart free from sin, a heart dowered with the grace and the friendship of God. For this is the one thing necessary. It teaches the pupil how to obtain it and how to preserve it. If the child should have the misfortune to tarnish the luster of the purity of its heart, it teaches him that there is in one of the Sacraments a sure way and means to restore innocence to the soul. The Tribunal of Penance to purify the heart of the child from its stains, the Banquet Table of the Body and Blood of Christ to strengthen the soul with heavenly manna for the journey and the battle of life, teach the weakness and the glory of human nature. The child who uses them aright cannot but have his conscience enlightened and purified.

JOHN C. REVILLE, S.J.

SOCIOLOGY

Is the Sympathetic Strike Justifiable?

RECENT circumstances have brought the sympathetic strike into prominence. The term itself is sufficiently descriptive and hardly calls for any definition. A sympathetic strike is declared when laborers, without personal cause against their employer, suspend work in approval and support of other workers who are striking. The fact that no personal grievance exists, naturally suggests the question in how far such a strike can be justified. The answer can best be given by means of a few practical illustrations.

THE ORIGINAL STRIKE

A strike, we shall suppose, has been declared in one of the various branches of labor controlled by a single large firm. It is a strike waged in self-defense against real and not against fancied injustice on the part of the employers. The men are needlessly overburdened, or they are compelled to labor on the Lord's Day without strict necessity, or they have arbitrarily been refused a wage sufficient to support themselves and their families as far as right reason demands. In this instance there is no question of mere betterment of conditions which are reasonably good, or of a farther increase in wages that are already adequate, when evidently both parties might be in the right in maintaining their positions, the laborers in demanding a fuller, though not excessive, share in the profits, and the employers in contenting themselves with fulfilling strict obligations. Such a strike might be entirely justified. However, we are not concerned with such conditions, but rather with a strike in simple defense. The laborers, we suppose, have tried all other means of redress in vain, and industrial war has been declared as the last resort, with reasonable hopes of success.

FIRST FORM OF SYMPATHETIC STRIKE

Clearly these men are deserving of all possible support that can rightfully be given them. They have failed to receive justice at the hands of their employers, the State has equally failed to come to their assistance or has been impotent to aid them, nothing therefore remains but the weapon of the strike. As the strike proceeds appeal is made by the workmen to their fellow-laborers in other departments of the same firm. Though justly treated, these employees are not indifferent to the struggle of their less fortunate fellows. Representations are made by them to the firm, but without effect, and a sympathetic strike is at last declared against the common employers. Is the strike justified?

No personal grievance is alleged by these latter artisans, but their continuance at work would help the firm to pursue its course of injustice towards the oppressed section of employees.

Clearly there are no obligations arising from the nature of the case to bind those who entered upon the sympathetic strike to labor under the stated conditions. Their interference on the side of their weaker brethren is entirely reasonable and their sympathetic strike is justified. The firm has equivalently made itself the unjust aggressor by enslaving a section of its men, forced by poverty to accept a contract which in itself is null and void, and the sympathetic strikers have come to the rescue. It is on this same principle that all righteous interference in the cause of the oppressed is justified.

SECOND FORM OF SYMPATHETIC STRIKE

In the preceding case the sympathetic strike was against the offending firm against which the original strike had been declared. A new supposition must now be made in which the oppressed workers appeal for help, not to the men in different branches of the same firm, but to laborers under an entirely different employer. The latter has been just to his men but is unintentionally assisting the unjust firm in its oppressive methods by continuing to extend his patronage to them after the strike has been declared. Are his employees justified in declaring a sympathetic strike against him, unless these business relations are interrupted?

The answer is that ordinarily workmen are not justified in such a course. They cannot oblige their employer to discontinue his purchases, which he finds suitable and advantageous, in order that he may help to bring about the defeat of the unjust firm. Yet circumstances may arise which can make such a strike righteous. But it is impossible to lay down one principle that would cover all circumstances. Each case must be investigated and judged on its merits.

THIRD FORM OF SYMPATHETIC STRIKE

If justification can rarely be found for the latter form of the sympathetic strike, it will be far more difficult to find it for the extreme case in which a sympathetic strike is enforced against employers who are in nowise connected with the unjust firm. Such a course would inflict the greatest loss and hardship upon entirely innocent employers who have no means of conciliating their men since the latter are suffering no wrongs. The offending public suffers equally with the employers and the strikers' families bear perhaps the heaviest burden of the misery and woe entailed.

The harm thus inflicted upon countless helpless and innocent sufferers is likely to be out of all proportion to the good that may be gained. Nor may we overlook the moral evils that are certain to follow and the radicalism that runs riot on such occasions and embitters the hearts of men for years to come, and perhaps throughout a lifetime. When such a strike is general, as in principle it must always be to a greater or less extent, since the reason of striking against one innocent employer holds good for all, we are then faced with one of the most extreme issues that can develop in labor conflicts.

THE GENERAL SYMPATHETIC STRIKE

It may be well to quote authorities upon this subject. Dr. John A. Ryan, dealing with the question in the various aspects considered, briefly says of the general sympathetic strike: "While we cannot be certain that a general strike is never justified, we can safely say that there is against it an overwhelming presumption." Father Henry Koch, S.J., a leading economic authority in Germany, expresses himself in even stronger terms, though the strike he evidently has in mind is the political and not the sympathetic general strike. "Because of the great danger," he says, "which in a general strike threatens the entire people as well as the State itself, this form of strike appears to be altogether objectionable from the standpoint of morality."

If we recall with what deep concern Pope Leo XIII spoke

of the dangers attending even the ordinary strike, we shall not hurriedly justify so terrible a state of internece war as the general strike, an industrial conflict destructive of the spiritual no less than of the temporal welfare of men.

FACING THE ISSUE

The evil to be feared in a general strike is therefore beyond calculation and the good to be obtained would have to be no less great in proportion. Yet for all that many would doubtless hesitate to say that a justification can never, under any circumstances, be found for the general sympathetic strike. Naturally, the less serious the foreseen consequences, the less grave likewise would be the objections against it, but these can never be treated lightly.

The most menacing danger of our day is that men do not weigh moral reasons, but only the chances of success. To the liberalistic view sufficiently common in the capitalism of our day, correspond the deep strains of radicalism prominent in the labor movement. The State must therefore do what lies in its power to prevent the calamity of a general strike by seeking to secure justice for labor and capital alike. There is one power which can bring order out of chaos, and that is the Church. It is the duty of the State therefore to cooperate to the best of its ability with her efforts for mankind. Here is the true solution of the difficulties that beset us.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

The profits of the Ford Motor Company have been called "the romance of industrial history." The latest statistics more than confirm this impression:

According to its annual statement, recently issued, the Ford Motor Company made a profit of \$59,994,118 in the fiscal year ending July 31, or more than \$1,000,000 a week. If the company had sold forty-six more cars its profits would have passed the \$60,000,000 mark. As it was, it manufactured more than 509,000 automobiles, and did a gross business of \$206,867,347.47. Of the 49,870 employees of the Ford Company throughout the world, 74 per cent shared in the profits.

Even Americans, who have been accustomed to beholding large fortunes growing up in the past like Jack's bean stalk, gasp with surprise at these figures.

The Fourth National Conference of Catholic Charities closed a most successful session in Washington on September 20. Practically every phase of Catholic activity in the work of relief and prevention was either discussed or suggested during the proceedings; and as the delegates were drawn from every part of the country, the exchange of views at the conferences, formal and informal, was of great value. As was fitting, the true basis of Christian charity was emphasized, and the need of personal service insisted upon as a condition of efficient and lasting results. At the meeting on September 18, the project of founding a monthly magazine to serve as the official organ of the Conference was discussed and approved. The first number of this new journal, which will probably be called *Catholic Charities*, will be issued in January, 1917. Its standing as an authoritative exponent of sound views is guaranteed by the fact that it will be under the editorial control of the Rev. John A. Ryan, D.D., Professor of Economics at the Catholic University.

On September 20, at a meeting of the Superior Council of the United States, of the St. Vincent de Paul Society, the Honorable George J. Gillespie, of New York, was chosen president in succession to the late beloved Thomas M. Mulry. Mr. Gillespie was born in New York City in 1870. After pursuing his preliminary studies at St. Francis Xavier College, he studied law at New

York University, receiving his degree in 1893. Mr. Gillespie, a busy practising lawyer, has ever found time for the exercise of charity in the spirit of St. Vincent de Paul. For eighteen years he has been president of the Cathedral Conference of St. Vincent de Paul, and for fourteen years has served on the board of managers of the Catholic Orphan Asylum. He was appointed to the finance committee of the Particular Council of New York by Mr. Mulry, and for five years has been its treasurer. Since 1906 Mr. Gillespie has been a member of the Board of Education of the City of New York, and in 1916 was made a member of the State Board of Charities by Governor Whitman. In addition to these offices, he is vice-president and trustee of the Catholic Summer School and president of the New York Cottage Association. There was never a time when a vigorous manifestation of the true spirit of that great leader in Catholic charitable work, St. Vincent de Paul, was more imperatively needed. Zealous, energetic and practical, Mr. Gillespie will make a splendid leader, and under his direction it is hoped that the influence of this great Society will soon make itself felt in every Catholic parish in the country.

A correspondent in the *New York Evening Sun* expresses himself as rather surprised, in view of the revolting revelations recently made regarding the white slave traffic, that no one suggested the remedy which was found so efficacious in England a few years ago. He would have the odious crime made an offense punishable by flogging.

The faddists and cranks of the anti-death penalty and anti-flogging type need not agitate their gentle souls about the degradation of physical punishment for those ghouls who batten on the proceeds of their unfortunate victims' immorality, as I am sure that the results of the passing of such a law would be similar to those in England. For a few weeks before the act dealing with these loathsome pests came into operation the trains to the Continent were crowded with the vermin hurrying to more congenial climes. They could scarcely run away fast enough from the danger of the only punishment they really feared.

The suggestion might very properly be acted upon by our legislators. The bestial crime deserves the treatment, nor are its perpetrators sensitive to gentler methods. There is no sentiment to be wasted upon foul harpies of this type.

That feminism has entered even into the strongholds of Mohammedanism is evident from a story told in the *Quarterly Review* by Lord Cromer. In Surah xxvii of the Koran it is stated that Solomon on a certain occasion visited the valley of ants where one of the little inhabitants at once gave the following warning of the great King's approach: "Oh, ye ants, enter your dwellings, lest Solomon and his army crush ye and know it not." This text, it appears, suggested a serious difficulty to the modern Mohammedan mind. It was discussed whether the ant that had uttered this sage counsel was of the male or of the female sex. A storm of controversy arose and the problem was referred to a Sheikh at Cairo whose outward manifestations of piety were so excessive that he would not walk the streets without having stopped his ears with wax, lest any unbecoming word might fall upon them. Unfortunately for the feminist party he decided in favor of the male sex. Only the most superior kind of an ant, he argued, would have dared to speak in the presence of Solomon, and the superiority of the male over the female ant required no demonstration. This was adding insult to injury. The question was consequently carried from one to another of the most famous doctors of the Koran, from Cairo to Samarkand. The leading champion of the female ants was a Tunisian Pundit whose ardor for his cause waxed so intense that serious consequences were feared and it became necessary for common friends to interfere in the controversy that ensued between himself and the Sheikh at Cairo. The

tremendous question still remains officially unsolved, though Mohammedan feminists have no doubt about the only right solution.

Just before the war broke out, says the business editor of *Current Opinion*, men believed that international finance would make a world-war impossible. When the war actually came to pass, "the wise ones" predicted that it could not last beyond Christmas of 1914. Sufficient money did not exist to pay the cost. "This was said when the cost was figured at \$5,000,000 a day. The war has lasted over two years and the cost is now \$103,000,000 a day." Yet this sum in cash represents only a part of the loss of the war. To it must be added, from a purely financial point of view, the productive value of the millions of men killed or incapacitated, not to mention the boundless ruin caused. Can it last much longer? we naturally ask. "The nations of the world," we are again told on expert testimony, "are simply not going to have coin or credit to pursue this war much beyond next March." By June the national debt of the Allies had already risen to \$44,736,000,000 and that of the Central Powers to \$21,902,000,000. Nobody apparently regards the cost. At a single position near Verdun, shells were fired at the rate of 200 a minute, says *Current Opinion*, which represented a cost of \$5,000 each. Francis W. Hirst, the editor of the London *Economist*, would seem justified therefore in saying that within a few months it will no longer be possible to disguise the bankrupt condition of several of the great nations. That the end of the war will be brought about by economic exhaustion is not improbable. Yet who can foretell when this is to take place, or where the strain will first become so excessive that it must lead to utter collapse, when so many predictions have already proved false in the past? We can only pray to the best of our power and confidently trust in Divine Providence.

Interesting statistics concerning the newspapers of the United States are given by the Census Bureau for the year 1914. A total of 2,580 dailies is reported, with an aggregate circulation of 28,436,030. It is found that the number of dailies has actually decreased since 1909, but the circulation has increased 17.4 per cent. This is at least partly due to the fact that in several instances dailies have consolidated, in other instances they retired into the weekly field whence they had come or simply disappeared altogether. The number of Sunday papers was 570 as compared with 520 in 1909. Their combined circulation was 16,445,820, representing an increase of 23.2 per cent over the corresponding figures of the earlier year. The number of weekly newspapers and periodicals, 15,166, likewise shows a slight increase while their circulation increased no less than 23.6 per cent. It was 50,454,738 for the year 1914.

There were also reported for this year 84 tri-weekly papers with an aggregate circulation of 549,495, representing an increase of 15.1 per cent in the number of papers and of 63.8 per cent in their circulation as compared with 1909. There were furthermore 538 semi-weekly papers, with a circulation of 2,483,629, representing a decrease of 8.2 per cent in number, together with an increase of 7.4 per cent in circulation; 2,820 monthly publications, with a circulation of 79,190,838, the percentages of increase in number and circulation being 13.2 and 25.1, respectively; 500 quarterly publications, with a circulation of 18,852,401, representing increases amounting to 38.5 per cent and 17.4 per cent, respectively; and 442 other periodicals, with a circulation of 8,946,567, the percentages of increase during the five-year period being 21.4 and 118.5, respectively.

Of the 31,612 establishments in the entire industry, 4,159 were located in New York; 2,538 in Illinois; 2,352 in Pennsylvania; 1,685 in Ohio; 1,457 in California; 1,293 in Missouri; 1,206 in Massachusetts; 1,182 in Texas; 1,067 in Michigan; 1,058 in Iowa. The remaining States had each less than 1,000.